

THE
ROMISH
FISHER
CAUGHT
AND
HELD
IN HIS OWNE NET.

OR,
*A True Relation of the Protestant
Conference and Popish Difference.*

*A Iustification of the one, and Refutation
of the other.*

In matter of $\left\{ \begin{array}{l} \text{FACT.} \\ \text{FAITH.} \end{array} \right.$

By DANIEL FEATLY, Doctor in Diuinity.

Theodoret. Dial. 2. Cap. 24.

ΟΡΘΟ. ΕΙΔΕΑΣ ΤΩΝ ΟΡΘΩΤΩΝ ΚΑΙ ΕΡΕΤΩΤΩΝ.

Orthodox. *Thou art caught in thine owne Net.*

LONDON,
Printed by H. L. for Robert Milbourne, and are
to bee sold at the great South-dore of Pauls.

1624.

THE

AND

OF

OR

of the

SALE

OF

OF

1804



TO THE MOST

Reuerend Father in God, the Lrd

Arch-Bishop of Canterbury his Grace,

Primate and Metropolitane of all Eng-

land, &c. my very good Lord.

May it please your Grace:



Haue euer, as much as
lay in mee, declined,
and earnestly conten-
ded against all con-
tentions, and publick
Conferences in poynt
of Religion, with
Romish Priests, and Iesuites. For, Pope-
rie (as I haue oft learned from your *Grace*)
is a doctrine of lyes; and as it maintaineth

The Epistle Dedicatory.

lyes, so it can be maintained by no better support, then of lyes. In all conflicts with men of that faction, though their redoubted wrastlers, in grappling with our Diuines, are put to the worst, yet (like *Pericles* in the Theatre) bee they indeed neuer so much foyled, they will go about, by their eloquence, to perswade the Spectators, that they receiued not, but gaue the foyle. And as *Lyfimachus*, when he receiued a sore wound from *Alexander* in his fore-head, had it presently bound vp, and couered with a glorious Diademe: so when any of their side are wounded sorely in any skirmish with vs, their fellowes presently binde it vp, and couer it with a Crowne of a surmised victorie. I well knew, and foretold the Pitcher of the field, that whatsoeuer the issue of the combate were, Master Deane of *Carlile* and my selfe, should be notwithstanding conquered in effigie, and led in triumph in many a Pageant, at *Doway*, *Bruxels*, *Rhemes*, and *Rome*, as since we haue seene in Letters, and gazettaes from beyond the Seas. *Omnia præcepi, atque animo mecum*

antè

The Epistle Dedicatory.

ante peregi. Yet knowing that truth is strong in her weakest, and falshood is weake in her strongest Champions; and being vrgently desired by the friends, and personally challenged by the enemies of our most holy Faith, to appeare as a Second in her sacred & iust quarrel, *malui in illo præsertim legum et iustitiæ publicæ institutio Iesuitas fractos, quàm despectos dimittere:* I chose in that high floate of the Iesuites pride and hopes, rather by an encounter to repress their insolencie, then by a refusall increase their arrogancie. Neither was the diuine Assistance and benediction wanting at the Conference, nor since: for by it the old Gentleman (whose intended satisfaction drew on this meeting) was settled (as himselfe vnder his hand twice professed) and resolved in that point, which before left a scruple in his conscience. And by occasion of this Dispute, the Chronicles of the Reformed Churches haue beene better searched into, and some most vsfull Relations and Treatises touching the Visibility of the Church, brought

The Epistle Dedicatory.

brought to light, and more publick view then before. And, albeit his Maiesty, vpon the first noise and mis-report of this disputation, seemed to distast it, yet when the whole truth of that which passed that day, together with the occasion and issue thereof, appeared to his Maiesty in its natue hiew; the former cloud, which threatned a bitter showre, was by your Graces fauourable breath, suddenly blowne ouer: and then the true Relation of that Conference, finding the skie cleere, stole wings to, and from the presse, and flew freely abroad, euery where checking and controuling the Iesuits false Relations, and plucking from their heads those Lawrell garlands, wherewith they had crowned their temples, for their owne noble exploitys that day. It could not bee expected, that this printed Relation should haue beene otherwise entertained by Master *Fisher* and Master *Sweet* (the Popish Combatants), then it was; who, after a month or two, set vpon it in print, and dealt with it, as the wife of *Anthony* did with *Tullies** tongue, after his death:

*Because it
truly wounded
her husband.

The Epistle Dedicatory.

death: they thrust it thorow and thorow with needles, and stabbed it againe and againe with their poysoned pens; the one writing *an answer* to it; the other, *a censure* of it. To both these Pamphlets, this Reply is addressed. In the former part, Master *Fishers Answer to the Fisher caught in his owne Net*, is censured: in the latter, Master *Sweet's Censure* is answered. And because *opposita iuxta se posita, magis elucescunt*, I haue printed Master *Fisher's Text* with my Reply thereunto, *ut dum heretici hominis venena lector cognoscit, libentius orthodoxi bibat antidotum*. If any thing be omitted, the occasion and reason of the omission is not omitted. Had I set down all the Iesuites battologies,

Idem delicti fierem reprehensor et author.

Whatsoever I haue done heerein, I submit to your Graces censure and fauourable construction thereof. I acknowledge, it is not a worthy present for your Grace: yet because it is * my first fruits in this kinde, it of right belongeth to the high Priest; the rather, because the growth of it was vpon your sacred gleabe. The

*

Stork,

* ἐξ ἀγο-
ρίων.

The Epistle Dedicatory.

Stork, which alwaies leaues one of her young ones in the house where shee breeds, for the Owner thereof, teacheth mee this poynt of gratitude, to offer that to your Grace, which was bred vnder your Graces rooffe;

Sine legas, quoddabo sine tegas.

Did not these, and many other priuate respects, challenge this dedication to your Grace: yet the sweet influence which your Graces gouernment continually distilleth vpon Gods Inheritance, among vs, would cause from any heart and pen not barren, the returne of some sweet spiration of praises to God, and thanksgiuing to your Grace for your incessant trauels in Gods cause. The costly oyntment, which on *Palme-Sunday* last flowed abundantly from your lips, so cheered vp and reuiued that numberlesse Auditory, that your Graces *Name is as a most fragrant oyntment*, sending foorth a most sweet fauour through the whole Kingdome. What should I speake of the most happie and ioyfull newes of our thrice-noble Prince's returne out of *Spaine*: whereof
your

The 1st pistle Dedicatory.

your Grace was the first silver Trumpet to the City? And (God bee blessed for it) the Trumpet gaue not an vncertaine sound. Those glorious night-Tapours which were set so thick together in the streets, that they made a kinde of *Galaxia* in the City, were all kindled early in the morning at your Graces sacred Lamp. *Sicut Marcelli prælio ad Nolam*, saith the Orator, *populus Romanus primò se erexit, postea multæ res prosperæ consequutæ sunt.* As the Roman State, after many disasters, first began to cheere vp againe at *Marcellus* his victory at *Nola*, and afterwards much good fortune followed : so, after much sorrow and more feare, the happy Returne of our Prince first cheered vp our drooping spirits ; and, after that, many happie things haue followed : whereof, vnder his Maiestie, your Grace haue been, and are, together with your noble Associates in this high Court of Parliament, the principall Instruments. Ride on, in the Lords march prosperously, with your honour, because of truth and righteousness, and your right hands shall teach your terrible things ; terrible things

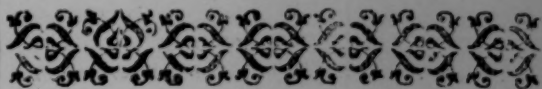
* 2

The Epistle Dedicatory.

things to the Whore of *Babylon*, but comfortable to Christs afflicted Spouse. The good will of him who dwelt in the bush, make your *Aarons* Rod to flourish more and more, to the glory of his Name, advancement of the Truth, honour of the Priest-hood, and your owne endlesse ioy and comfort. This we all of the Tribe of *Leui* are bound to pray for in generall, and I my selfe more specially, as beeing

Your Graces most humbly-devoted
Chaplain in house, and servant,

DANIEL FEATLY.



The Preface to the Protestants
Relation of the Conference,
IUNE 27. 1623.

BEing commanded by my Lord his Grace of
Canterbury, from his Maies^{ty}, to certifie
the truth of that which passed in a late con-
ference, in point of Religion, at Sir Hum-
frey Linde's house in Sheer-Lane, in London: we,
who were present at the Conference, partly, out of the
fresh memory of such passages as we then obserued; but
especially, by help of such Notes as were taken in the
Conference it self, subscribed by both the Disputants,
drew up, within a week after, as perfect a Relation of
the substance thereof, as we could: wherein as we added
nothing to the aduantage or preiudice of either party; so
wee omitted nothing of moment, in the Current of the
Arguments and Answers. As for some interlocutory
speeches of the right honourable the Earle of Warwick,
who diuers times seasonably interposed, and, when the
Disputants or standers-by grew into any heat or distem-
per, discreetly tempered both sides,

Ille regit dictis animos, & pectora mulcet.

— those passages we inser-
ted not into our narration, because, the Earle beeing not
then in London, we held it incongruous, without his

The Preface to the Protestants Relation

2. Cor. 12. 13.

Honours knowledge, to use his name to the King. For other omisions, the Iesuites are beholding vnto vs: for, they were in fauour of them; wee beeing loth to bee vn- gues in vlcere, to bee thought to rub too hard vpon a gawle, but rather desirous to carry the whole Relation as fairly and passably as might be. We had thought, the Ie- suites would haue pardoned vs this wrong.

After this originall Draught was by vs tendered to his Grace of Canterbury, and by his Grace deliuered to the Kings Maiesty, some Copie (as we vnderstand) was taken, for the satisfaction of a Person of quality: which, passing from one to another, in the end fell into the hands of some Stationers; who, without licence or knowledge of those whom it most concerned, committed it to the Presse, de questu magis, quàm quæstione solliciti. And the better to vent this new wine, they set a faire Garland before the dore, intituling it, The FISHER caught in his owne Net. Which Title was not deuised nor prefixed by any of vs: we willingly leaue the vanity of such affected inscriptions to our Ad- uersaries, who make themselues ridiculous in this kinde. One intituleth his Answer to D. White, WHITE dyed black. Another cals his woodden Pamphlet, The Gag of the new Religion, or of the reformed Gospell. Another, his Reply to M. BELL, Cecidit BELL, The dolefull knell of THOMAS BELL. This is not the sound of AARON'S golden Bell; but rather of the tinkling Cymball mentioned by Saint PAUL, 1. Cor. 13. Fancies and ligs make no good Church-musick.

Nobis non licet esse tam distis,
Qui Musas colimus sacratiores.

For

of the Conference, June 27. 1623.

For the Title therefore, wee approoue it not : but for the Conference it selfe, it containeth nothing but the truth, whatsoener the Aduersaries giue out to the contrary, who (as it seemeth) hold it a work of supererogation, to forge and coyne signall and transcendent Leasings for the Catholick Cause; for, although the Iesuites, at this Conference, were often vncertaine, and alwaies very slow and tardy in their Answers, and (in fine) answered nothing, but that they would not answer Do^r For FEATLY his instance in CHRIST and his Apostles; yet haue they or their Schollers proclaimed in Garth, and published in Ascalon, such a victory as neuer was heard; much like the wonderfull coniunction of the superior Planets, which was neuer seene.

About a weeke after the Conference, the noble Earle of Watwick, who had bin present at it, hauing occasion to passe ouer the Seas, and comming to Saint Omers, had the Company of Do^r Welton at his Inne; to whom this Do^r (taking the Earle for a Romane Catholick) told for fresh and most happy newes out of England, that at a Conference betweene Father FISHER and SVVERT, Iesuites, and two Protestant Ministers, in London, the Iesuites had quitted themselves so well, and the Catholique faith preuailed so farre, that two Earles, and an hundred other of the Auditory were gayned to the Church of Rome by this Incounter: of these two Earles, the party to whom hee spake, was one, who could not but smile at this Relation.

Risit

The Preface to the Protestants Relation,

Risit Atlantiades; et me mihi, perfide, prodis,
Me mihi prodis, ait:

A pretty Comick Scene, where the Spectator is made
an Actor, and a false person put upon him to his face:
a renowned and constant Protestant, borne downe to be
a Romish Proselyte. As for the reuolt of the other Earle,
and pretended Centurie of Protestant Romane Conuerts,
we beleene it as firmly, as that ^a S. BRIGET laid her
Wimple, and Saint ALDELME his Cheshire upon a
beame of the Sunne, which supported them. That Saint
NICOLAS, ^b while hee lay in his cradle, fasted
Wednesday and Fryday; these daies hee would not suck,
but once in the day. That ^c Saint PATRICK caused
a stolne sheep to bleate in the belly of him that had eaten it.
That the corps of ^d S. LAURENCE, at the coming
of Saint STEPHENS body, smiled for ioy, and tur-
ned it selfe to the other side of the Sepulcher, to make
roomme for him; ^e that CLEMENS wrote a Letter
to Saint IAMES the brother of our Lord, seuen yeeres
after hee was dead; that ^f Saint DENNIS carried
his head in his hand three miles, and rested at each place
of the posts, that are set betweene Paris and Saint Den-
nis; that ^g Saint DVNSTON held the diuell fast by
the nose with a paire of tongues; that the ^h chamber of our
Lady was carried by Angels through the Ayre, from
Palestine to Loretto, in Italy; ⁱ that our Lady
helped Saint THOMAS BECKET to mend or
stitch his hayre-cloth; ^k that a Parras crying out, Saint
THOMAS helpe me, was delinered from an Hawk;
^l that Saint LVPVS shut up the diuell in a tankard all
night; that ^m Saint DOMINICK made the Diuell
bold

(a) *Vita Sancti
Brigittæ.*

Vita s. Aldelmi.

(b) *Festiuale de
Sancto Nicolao.*

(c) *Legend. de
Sancto Patricio.*

(d) *Legend. de
Sancto Stephano.*

(e) *Ep. Clem. ad
Iac. in Ep. Pontif.*

(f) *Vide Brev. &
picturas Dionys.
vel interrog.
Parisenses.*

(g) *Legend. de
Dunst. & pictura
passim.*

(h) *Histoire de
Nostre Dame de
Loretto.*

(i) *Annot. in
Clemanges ex
Casario.*

(k) *Legend. de
Tho. Cant.*

(l) *Legend. de
Lupo.*

(m) *Legend. de
Don. vid. Melch.
Can. l. c. Theol.*

of the Conference, June 27. 1623.

hold the candle to him till hee burnt his fingers; that
 a Saint FRANCIS swallowed a Spider in a Chalice.
 which Spider came whole out of his thigh; that the
 o Image of the Crucifix turn'd taylor to GREGORY
 the Monke, when hee went from the Vespers, to walk
 in the Chapter-house; that p Fryer ANDREVV,
 to correct his appetite of eating birds at the Table, by the
 signe of the Crosse. commanded them to fly away after
 they were roasted; a that the Thunder of the Popes
 excommunications soblasted the Hugonotes, that their
 faces were growne as black and ugly as the dinell; r that
 FRANCIS IVNIVS had a round clonen foot like
 an Oxe; s that BEZA recanted his religion before his
 death; t that the reverend Doctor KING, late Bishop
 of London, died a Papist; or, u that the Protestants at
 Black-fryers, by knocking certaine pins out of the tim-
 ber, caused that late & lamentable fall of the floar: when
 in about 200 Papists were assembled, and neere a 100
 slaine. They who teach pious frauds, and write of holy
 hypocrisy, and doctrinally deliuer the lawfulnessse of
 equiuocation, may securely report, whasoeuer maketh
 for the Catholique Cause. The more incredible and
 palpable the Lie is, the more merit in him that maketh
 it, and in them that beleue it. Popery is a doctrine
 composed of Lies: and Philosophy teacheth, that all
 things are fed and maintained by such things of which
 they are bred and made. The aliments of Popery must
 bee correspondent to the elements of which it consisteth:
 and verily as hee said in the Poet, Si ius violandum
 est, Regni causa violandum, if a man must transgresse
 the Law of honesty and Iustice, he must doe it for a King-
 dome:

(n) Vita Fran-
 cisci.

(o) Clarey Mar-
 tyr Carthus.

(p) Sedul. Fran-
 cisci.

(q) Author of
 the Relation
 of the Western
 Religion.

(r) Vita Iunij.

(s) Beza redi-
 missus.

(t) My Lord
 of London's Le-
 gacie.

(u) Interroga
 vicinos de re
 iam recens.

The Preface to the Protestants Relation

dome: so it is like they are resolved, if a man must lye, certainly hee must lye for the good of the Catholick Religion; and if lie in so good a cause, lye to some purpose.

The first report concerning the issue of this Conference, was of a silly woman, said to be present, and converted thereby to the Romish faith, who forsooth stamped upon her English Bible, and solemnly renounced the Protestant Religion upon it; protesting she would neuer trust hereticall Translation any more. But, alas! this was but a silly lye, made by some puiſne nouice of the petty forme, to see how a lye in this kinde would take. The higher Schollers in the Iesuites Schoole, thought it behooued them to make a Catholick or vniuersall lye for the Catholick cause, by giuing out, that the whole company of Protestants present at that Conference, was gaymed to the Romish faith, yea, and many more Protestants then were there also: for 100, some say, 400. is the summe of the supposed Conuerts; whereas there were not neere a hundred persons in both parties in all at the Conference; and (as wee conceiue) neere 20. were professed Papists, and knowne Recusants: and for the rest, which were Noble men, Gentle-men, and Gentle-women of quality, with some few Diuines, there was not one of them any way staggered in Religion by this meeting; but on the contrary, they haue openly profest, that they were much established and confirmed in the truth of the Protestant Religion by it: and Master BVGGES himselfe, (whose satisfaction by this Conference was principally intended) who before had doubted of our Church, after this Disputation, professeth.

of the Conference, June 27. 1623.

feffeth himfelfe fully refolved through the mercy of God: to whose grace we commend all that loue the Truth in ſincerity.

As for thoſe, who contrary to the euidence of truth, and ſo many teſtimonies beyond all exception, are yet reſolued to beleue what the Ieſuites report for their owne aduantage in their owne cauſe; the Ieſuites, wee ſay, who maintaine, that a man may utter an vntruth in words without the guilt of Veniall ſinne. ſo hee be ſure to make it vp by a mentall reſeruation: vpon ſuch a ſtand thus affected, wee beſtow the bleſſing of a Cardinall CARAFFA: who, when the people flocked to him in great multitudes to be bleſt by him, (being arrived at Paris, comming as Legate from the Pope), liſting vp his eyes deuoutly to heauen, and making, according to the manner, croſſes inſtead of the accuſtomed forme of Episcopall benediction, bleſſed the honeſt vulgar French-men in theſe words: Quandoquidem iſte populus vult decipi, decipiatur: If ſo be this people will bee gulled or deceived (with ſuch ſhewes and fopperies), let them be gulled or deceived.

7 Auguſt.
Thuan. ad An.
1556. Caradna-
lis Caraffa Li-
ce: iam Regni
Metropolitan in-
greditur, ſolida
pompa, tanquam
Pontificis Lega-
tus; ubi cum
ſignum Crucis,
ut fit, ederet,
verborum, qua
proferri mos eſt,
loco, ſerunt cum
ut erat ſecurus
de nomine animo,
Et ſummas Re-
ligionum deriſor
occuſante paſ-
ſim populo, in
genus procubente,
ſapius ſecreta
murmuratione
hac verba in-
gemināſſe: Quan-
doquidem, &c.



THE PARTICVLAR CONTENTS OF THIS BOOKE.

THe occasion, and issue, of the late Conference had, *June 27. 1623.* betweene Doctor *White*, Deane of *Carlile*, and Doctor *Featly*, with Master *Fisber*, and Master *Sweet*. Iesuites. *Page 1.*

A Relation of what passed in the said Conference, touching the Visibiliby of the Church, *page 6.*

Additions to the former Relation of the Conference, *page 29.*

An Attestation, concerning some particulars, set downe in the said Relation, entituled, *The Fisber caught in his owne Net*, *page 38.*

A Remonstrance-sent in a Letter by Doctor *Featly*, to his worthy friend, Sir *Humsfrey Lynde*, touching the former Conference held at his house : wherein is maintained, that,

The Contents of this Book.

- 1 Conferences in poynt of Religion are lawfull, and vsfull, and therefore to be iustified.
- 2 The Method also vsed in the former Conference, maintained and iustified.
- 3 The proofes alledged in the Conference, were direct, not diuersiue. H *

A succinct or brief discussion of the two Questions, which were propounded by the Jesuite; by { Distinctions.
Assertions.

- 1 viz. Whether the Protestant Church was
in all Ages visible? L. 1.
2: Whether visible Protestants are to be na-
med in all Ages? O 2.

A Defence of Doctor *Featlie's* proceedings in the Conference, (R 3.) wherein Rules are prescribed for Disputations: and it is proved and confirmed, that,

1. No conclusion of Faith may be prooved out of meere humane testimonies. S 1.
2. The Protestants Church might be visible in all Ages, yet their Names not now extant. S 3.
3. The Romish Church was invisible in the first and best Ages. T 1.

A Prooeme to Master *Fisher's* Answer to the
Conference: wherein is shewed, that absurd
Paradoxes are miserably defended by Ma-
ster *Fisher*. T 3.

An Answer to the Title of Master Fisher's
booke, masked vnder the Name of A. C.

 V_3

The Contents of this Book.

An Answer to the Preface thereof. V 4.

A Table of the principall matters contained in the same, which are reduced vnto five heads, viz.

1 Vntruths.

2 Contradictions.

3 Idle obseruations, and exceptions.

4 Impertinences, or *mal' à propos*.

5 Vaine repetitions. Y 3.

A Reply to Master *Fisher's* Counter Relation, touching the occasion of the Conference, page 37.

The Answer of Sir *Humphrey Lynde*, touching diuers passages in the Protestant Relation, about the occasion and issue of the Conference, excepted against by the Iesuite, p. 39.

A Reply to Master *Fisher's* Answer, or, the defence of the Protestant Relation, diuided into Paragraphs.

Paragraph 1. touching the entry into the Conference, page 45.

2 Of the state of the Question, page 49.

3 The conditions to bee obserued by the Disputants, page 52.

4 Of the Inuisibility of the Romane Church, for more then 500 yeeres next after Christ, page 54.

5 Concerning the parts of the Question, page 59.

6 Of the pretended necessity of naming Protestants in all Ages, page 63.

The Contents of this Book.

- 7 Of the comparison betweene a prooffe *à Priori* and *à Posteriori*, page 74.
- 8 Of the Demonstration of the Visibilty of the Church, by the eternity and immutability of faith, page 88.
- 9 Touching a testimony alledged by M. *Fisber* out of D. *Field* page 113.
- 10 Of the Induction, & breaking vp of the Conference, p. 119.
- 11 Of the issue of the Conference, page 129.
- A Copie of M. *Fisber's* Letter to the Earle of *Warwick*. p. 139.
- An Answer vnto the same by D. *Featly*, page 142.
- A Copie of a Letter from the Earle of *Warwick*, to Sir *Humfrey Lynde*, page 146.
- Master *Fisber's* Reflection vpon the Conference, with the Answer of Doctor *Featly*, page 147. Wherein
- 1 A testimony out of *Luther*, alledged to proue the inuisibilty of the Protestants Church, is answered, page 150.
- 2 *Luther's* testimony of *VVesselus*, page 152.
- 3 Of the *VValdenses*, page 154.
- 4 Of *Hus*, 157.
- 5 A testimony out of *Conrad. Schlusenburg*, is answer'd, p. 160.
- 6 A testimony out of *Benedictus Morgenst*, answered, p. 164.
- 7 A testimony out of *Caluin*, is answered, page 167.
- 8 *Caluins* testimony of the *Waldenses*, is produced, p. 168.
- 9 A testimony out of *Bucer*, is answered, page 169.
- 10 In what sense *Luther* may be termed the first Apostle of the Reformed Churches, is declared, page 170.
- 11 An allegation out of *Beza*, answered, page 171.
- 12 An Allegation out of *Perkins*, answered, page 173.
- 13 An Allegation out of Bishop *Jewell*, answered, page 174.
- 14 The Conclusion, page 178.

To the courteous Reader.

Intreat thee, courteous Reader, to vnderstand, that the greater part of this book was printed in the time of the great Frost; when, by reason that the Thames was shut vp, I could not conueniently procure the proofs to be brought vnto mee, before they were wrought off: whereupon it fell out, that very many grosse escapes passed the Presse, and (which was the worst fault of all) the third part of the book is left vnpaged. This defect I finde no other means to remedy for the present, then to referre thee to the letters of the Printers Alphabet, set vnder the Page. Thus therefore, I pray thee, correct the Errata following.

Faults escaped.

In the Conference, page 6 line 9. for demanded, r. and demanded. p. 7. l. 7. for, r. your. In the Additions, p. 17. l. 29. f. I should, r. should I. p. 30. l. 19. f. author, r. adversary. In the Attestation, p. 36. l. 8. f. perpetua, r. perpetua. In the Remonstrance, H 2 * for approbation, r. a good answer. H 4 * l. 4. f. dixit, r. dixit. b. l. 23. f. ut eis autem autem autem, r. ut eis autem autem autem. K * l. 9. f. admodum, r. admodum. line 14. f. of Church, r. of the Church. l. 15. f. him, r. Chius. K 2 * in marg. f. quibus, r. quidam. f. falsus, r. falsum. l. penult. dele. K 3 * b. l. 7. f. vobis, r. vobis. l. 9. f. vobis, r. vobis. l. 10. f. Monstre a Vorley, r. Munster a Vorleque. K * b. l. penult. in marg. f. de praescrip. r. Terrae praescrip. K 4 b. l. 14. f. Parus, r. Parus. Quest. 1. touching the visibility of the Church, l. 3 * l. 5. f. latus, r. latus. l. 3 l. 10. f. Becherie, r. Becherie. l. 12. f. Luidamites, r. Quiddamites M * b. l. 21. dele. in o. M 2 l. 28. f. eternally, r. externally. M 4 in marg. f. obconditur & obfoluens, r. absconditur & absfoluens. M 2 b. l. 19. f. sweet fish & rotten, r. good & bad. N * a. l. 17. f. Margariet, r. pearles. N * b. l. 18. f. a former, r. the former. O * l. 17. f. Tyrannus, r. Tyrannus. O 2 b. l. 5. f. Barradus, r. Barradus. Quest. 2. touching the names of visible Protestants, P 3 a in marg. f. lenone, r. lenones. l. 1 b in marg. f. Caluini, r. calicis. Q 2 a. l. 9. f. felt, r. rack. Q 3 l. 18. f. leane, r. leane. l. 23. f. Epistolae, r. Epistolae. Q 3 b adde in marg. ad Occham & Platin ex Wolf. proem. Q 4 b adde in marg. The sixt assercion. R 1 l. 26. f. ebus, r. then. R 1 b. l. 18. f. ardant, r. ardant. R 1 in marg. f. excusserunt, r. excusserunt. S 1 l. 28. f. forceth, r. forceth. S 2 b. l. 23. dele. of. T 1 b. l. 22. f. vocalx, r. vocalas. T 2 b. l. 9. f. quum, r. quin. T 3 in marg. f. aditinos, r. aditinos. T 3 b l. 3. f. Athanzus, r. Athenæus. T 4 l. 8. f. diuini, r. to distinguish. V 1 l. 13. Corrige accentos ita, r. ita. V 1 l. 20. f. adde, r. adde. Pone in marg. Odys. 3 In the reply, p. e. i. line 1. adde M. Fisher. p. 1. l. 10. superpone D. Fearly. p. 5. l. 25. f. e. i. p. 7. l. 19. for confition, r. confition. p. 11. l. 2. f. you, r. yours. p. 12. l. 2. f. in, r. in. p. 22. l. 13. f. fignat, r. fignat. p. 32. l. 14. f. predicant, r. predicant. p. 44. l. 6. f. be, r. but. p. 48. l. 21. f. of, r. of. p. 51. l. 11. f. particula entiter, r. particula entiter. p. 62. l. 8. f. Elohim, r. barab Elohim. p. 79. l. 10. f. metruula ed, r. metruula ed. p. 83. l. 15. f. mbokeep, r. they who keep. p. 92. l. 8. f. namely first, in Sir. In marg. adde Viues de carnis corrupt. art. 3. l. 16. f. Ceres, r. Ceres. l. 17. f. Riphean, r. Riphean. l. 24. f. rabidus, r. rabidus. adde in marg. Ar. l. analis. post. l. 1. c. 4. p. 101. l. 32. dele. and. p. 103. l. 1. f. in error, r. obstinate in error. p. 104. l. 11. for amittit, r. amittit. p. 108. l. 23. dele. he can. p. 110. l. 11. f. Eleate, r. the Eleate. page 149. l. 4. f. audis enpudua, r. audis enpudua. p. 150. l. 1. f. eida, r. eida. l. 2. f. r. s. l. 29. f. adeo, r. Deo. et adde in marg. ex ar et alia ad Argen ep. in tract. Histo de can. don. Cap. Pene. Amberg. an. 1596. ubi neque habentur hac re ba. p. 151. l. 10. adde in marg. quia & lux mundi vulgo dictus, in script. opusc. p. 154. l. 9. f. habent, r. habeant. p. 154. l. 12. f. exet, r. expetend. p. 163. l. 21. f. Bishop, r. Bishops. p. 172. l. 11. f. auxilium, r. auxilium.



THE OCCASION

and issue of the late Conference
had betweene Dr. White, Deane of Carleil,
and Dr. Featly, with Mr. Fisher and
Mr. Sweet, Iesuites, was this
as followeth.



Edward Bugges Esquire, (about
the age of 70 yeeres) beeing
lately sicke, was solicited by
some Papists then about him,
to forsake the Protestant faith;
telling him, there was no hope
of saluation without the Church; there was no
Catholique Church, but theirs, and to beleue
the Catholique Church, was the Article of his
Creed; and by it there could no other Church
bee meant, but the Church of *Rome*, because it
could not bee prooued by all the Protestants in

the Kingdome, that they had any Church before *Luther*.

This Gentleman beeing much troubled in his minde with these and the like suggestions, who all his life time had bin and professed himself a religious Protestant, becam now more sick in minde then body : and if by Gods mercifull goodnesse he had not recouered of this sicknesse, it is to be feared he had fallen both from his Mother Church, and his former faith, as some of the neereft of his owne blood (to his great grieve) haue lately beene seduced by like inticements.

After his recovery, beeing still much troubled in minde with these former suggestions of the Popish Priests, he repaired to Sir *Humfrey Lynde*, Knight: who, by reason of his alliance and long acquaintance with him, gaue the best satisfaction he could to his said Cousin Master *Bugges*; who seemed to take content in such his conferences, and to be well satisfied by him in all points.

But the Popish Priests and Iesuites not desisting to creepe-in further where they had once made a breach, persevered still in questioning him, Where his Church was before *Luther*? Whereupon hee repayred againe to Sir *Humfrey Lynde*, and required some further satisfaction of him concerning that demand. And thereupon Sir *Humfrey Lynde* told him, It was first in Christ and the Apostles; consequently also conspicuous in the Primitiue Church for 600 yeeres after Christ:

Christ: after which time some errors crept into the Church, as diseases into a mans body: so that the Church, which *Luther* and we acknowledge, was in generall the same Christian Church, as his body was the same substantiall body, beeing now well, and lately sick, though different in the qualities.

And for the better strengthening of his mind, the said Sir *Humfrey Lynde* inuited him to his house in the Countrey, thereby the better to preuent the daily sollicitation of those dangerous seducers. And after his returne to *London*, the said Sir *Humfrey Lynde* going to Master *Bugges* his house in *Drury-lane* to visit him, found Master *Fisher* the Iesuite there: where, after some debates about Religion, and the visibilty of the Church, M. *Fisher* called for pen & inke, and set down this question *in terminis*, thereto adding vnder his hand, that he would answer vpon it negatiuely, as challenging and expecting opposers, deliuering also the paper into the hands of the said Sir *Humfrey Lynde*: who vpon view of it, answered that it was an historicall question, and not so proper for disputation. But Master *Fisher* vrging it, Sir *Humfrey* told him, if he would goe to Doctor *Whites*, (where formerly he had beene) the said Doctor would easily resolue those doubts. Which beeing refused by the Iesuite, the said Sir *Humfrey* did then returne him his paper againe, and so left him.

About two daies after, Master *Bugges* repaired

to Sir *Humfrey Lynde*, and intreated him (for his satisfaction) to giue Master *Fisber* a meeting; saying, that Master *Fisber* had againe told him, that he would maintaine what he had set down, and that our Diuines could not prooue our Church visible before *Luthers* time. Whereupon Sir *Humfrey* told him, that D. *White* and Doctor *Featly* were to dine with him vpon Fryday following : and if after dinner Master *Fisber* would come thither with foure or six at the most, they should bee admitted for his sake and his wives, who (by reason of such sollicitation) were troubled in their mindes, and satisfaction should be giuen as occasion required. And these were the true causes of the meeting, as is before declared. Vpon which Fryday, beeing the twenty seuenth of Iune, 1623. Master *Fisber*, Master *Sweet*, Iesuites, and some others with them, came to Sir *Humfrey Lyndes* house, into a little dining-roome; where they found the aforesaid Master *Bugges*, his wife and children, and others of Sir *Humfreys* friends, that had then dined with him, together with some others also : whose comming in, as the said Sir *Humfrey* did not expect, so hee could not with ciuility put them forth his house, but did instantly cause his doores to bee locked vp, that no more might enter in: notwithstanding which his command, some others also came in scatteringly, after the conference began.

At the same time and place, Doctor *White* and
Doctor

Doctor Featly beeing inuited to dinner by Sir Humfrey Lynde, and staying a while after, had notice giuen them, that Master Fisher and Master Sweet, Iesuities, were in the next roome ready to conferre with them, touching a question set downe by Master Fisher, vnder his owne hand, in these words, viz.

Whether the Protestant Church was in all ages visible, and especially in the ages going before Luther. And whether the names of such visible Protestants in all ages can be shewed and proued out of good Authors.

This question beeing deliuered to the parties about-named, and it beeing notified vnto them, that there were certaine persons, who had bin sollicitied, and (remaining doubtfull in Religion) desired satisfaction especially in this point; the said Doctors were perswaded to haue some speech with the Iesuities, touching this point; the rather, because the Priests and Iesuities doe daily cast out papers, and disperse them in secret: in which they vaunt, that no Protestant Minister dareth encounter them in this point.

A Relation of vvhat passed in a
Conference touching the visibility of the
Church, Iune xxvii. 1623.

AT the beginning of this meeting, when the disputants were set, D. Featly drew out the paper, in which the question aboue rehearsed was written, with these words in the margent, viz. *I will answer that it was not*; demanded of M. Fisher, whether this were his own hand? Which after he had acknowledged, D. Featly began as followeth,

D. Featly, *Εὐαγγελιστῆς*. To this vniuersall demand, requiring rather an historicall large volume, then a Syllogisticall briefe dispute, we answer, that

1. Although diuine infallible faith is not built vpon deduction out of humane history, but vpon diuine reuelation, as is confessed by your owne Schoolmen, and expressely by Cardinall Bellarmine: *Historia humana faciunt tantum fidem humanam, cui subesse potest falsum*: Humane histories and records beget onely an humane faith, or rather credulity subiect to error, not a diuine and infallible beliefe, which must bee built vpon surer ground.

2. Although this question be grounded vpon vncertaine and false supposals: for, a Church may haue bin visible, yet not the names of all visible professors thereof now to be shewed and
prooued

prooued out of good Authors: there might bee millions of professors, yet no particular and authenticall record of them by name: Records there might bee many in antient time, yet not now extant, at least for vs to come by;

Yet wee will not refuse to deale with you in our owne question, if you in like manner will vndertake the like task in your own defence, and maintaine the affirmatiue in the like question, which we now propound vnto you heere in writing.

Whether the Romish Church (that is, a Church holding the particular entire doctrine of the now Romanists, as it is comprised in the Councell of Trent) was in all ages visible, especially in the first 600 yeeres. And whether the names of such visible or legible Romanists in all ages can be shewed and prooued out of good Authors.

Heere D. Featly reading this question, through a mistake, in stead of *out of good Authors*, read, *out of Gods Word*. Whereunto M. Fisher replied, *No: I will prooue it out of good Authors.*

Then said one that sate at the Table *, By no meanes can M. Fisher endure to demonstrate his Church out of Gods Word.

D. Featly. God is a good Author, M. Fisher: but it is true, I did mistake. What say you to the condition? Will you vndertake to name visible Papists in all ages, out of good Authors?

M. Fisher. *I will, so you prooue the Visibilty of your Church.*

* M. Alebury.

Heere

Heere an order was set downe, that D. Featly should for an houre and a halfe oppose M. Fisher in this question; and afterwards M. Fisher for the last houre and halfe should oppose D. White in the other question, for the Visibilty of the Romane Church.

M. Sweet. *Before you proceed to dispute, I desire, these conditions may bee assented vnto on both sides:*

1. *That all bitter speeches be forborne.*

2. *That none speake but disputants.*

Which conditions were well approoued by the whole company.

D. Featly. I desire a third to bee added thereunto, viz. that both the Opponent and Respondent be tyed to Logick Forme.

M. Fisher. *I hold not that condition fit, because the company vnderstands not Logick Forme.*

D. Featly. There are of the company that vnderstand Logick as well as you or I, and the rest are men of vnderstanding and reason: therefore I am resolu'd to keepe Logick Forme, and expect from you direct answers.

M. Fisher. *You your selfe confesse, that this question is not to be handled syllogistically.*

D. Featly. I said indeed, that it required rather a large historicall volume, then a brieft syllogisticall Dispute: the more you too blame, to propound such a question; and my taske the harder: yet, beeing propounded as a question,

I will keep my self to Logicke Forme. But before I propound my argument, I craue leaue, in fewe words to lay open the vanity of the vsuall discourse, wherewith you draw and delude many of the ignorant and vnlearned. You beare them in hand, that there was no such thing in the world as a Protestant, before *Luther*; and that all the world before his time, beleeued as you doe: That your Church hath not bin onely visible in all Ages, and all times, but eminently conspicuous and illustrious: which is such a notorious vntruth, that I heer offer before all this company, to yeeld you the better, and acknowledge my self ouercome, if you can produce out of good Authours, I will not say, any Empire or Kingdome, but any City, Parish or Hamlet, within 500. yeeres next after Christ, in which there was any visible assembly of Christians to bee named, maintaining and defending either your *Trent* Creed in generall, or these poynts of Popery in speciall; to wit,

1. That there is a treasury of Saints merits, and superabundant satisfactions at the Popes disposing.

2. That the Laitie are not commanded by Christs institutions, to receiue the Sacrament of the Lords Supper in both kinds.

3. That the publicke seruice of God in the Church, ought, or may bee celebrated in an vnknowne Tongue.

4. That private Masses, wherein the Priest

C

saith,

sayth, *Edite et bibite ex hoc omnes*, *Eate and drinke yee all of this*, and yet eateth and drinketh himselfe onely, are according to Christs institution.

5. That the Popes pardons are requisite or vsefull, to release soules out of Purgatory.

6. That the effect of the Sacrament dependeth vpon the intention of the Minister.

M. Sweet. These are scholasticall points, not fundamentall.

D. White. Those things which are defined in your Councell of *Trent*, are to you matters fundamentall.

Whatsoever article denied makes a man an hereticke, is fundamentall.

But the deniall of any of these, makes a man an hereticke:

Therefore to you, euery one of these articles is fundamentall.

To which argument nothing being answered,
D. Featly proceeded.

7. That extreme vnction is a Sacrament, properly so called.

8. That wee may worship God by an Image.

9. That the sacred Hoast ought to bee eleuated, or carried in solemne procession.

10. That Infidels and impious persons, yea Rats and Mice, may eate the body of Christ.

11. That all ecclesiasticall power dependeth of the Pope.

12. That hee cannot erre in matter of faith.

13. That hee hath power to canonize Saints.

14. To

14. To institute religious orders;

15. To depose Kings, &c. which latter points and the like I leaue to D. *White*, to mayntaine against you, when (according to your promise) you doe vndertake to name visible and legible Romanists in all ages.

M. Fisher. After you haue proued your Church visible in all ages, and named the professors thereof, I will satisfy you in your particulars.

D. *Featly*. In the meane-while, name but one Father, but one Writer of note who held the particulars aboue-named, for 500. yeeres after Christ. To which instant demand of D. *Featly*, nothing was answered.

Sr. *Humsfrey Lynde*. M. *Sweet*, proue mee but this one point out of Saint *Augustine*, namely, *Transubstantiation*, or satisfy such arguments as I shall bring you out of Saint *Augustine* to the contrary, and I will promise you to goe to Masse. To which M. *Sweet* made no other answer then this: *That is not now to the question.*

M. Fisher. I expect your argument, Doctor Featly.

D. *Featly*. There are two meanes only, to proue any thing by necessary inference; to wit, a *Syllogisme* and an *Induction*: other formes of argument haue no force, but as they are reducible to these. I proue the visibility of our Church by both; and first, by a *Syllogisme*.

That Church, whose faith is eternall and perpetuall, was euer visible in the professors thereof.

But, the faith of the Protestant Church is eternall and perpetuall:

Therefore the faith of the Protestant Church was euer visible in the Professours thereof.

M. Fisher. You conclude not the question.

D. Fearly. There are two *Quæres* in your question: first, Whether the Protestant Church was in all ages visible; and secondly, Whether the names of such visible Protestants in all ages, can bee shewed. I haue concluded in my Syllogisme, the first *Quære*.

M. Fisher. There are not two Quæres, or parts in the question: it is but one question.

D. White. Where there are two propositions with two distinct *Verbums*, there are two questions: But heere are two propositions with two distinct *verbums*; to wit, *whether the Protestant Church, &c.* and *whether the names, &c.*

Therefore there are two *Quæres*, or parts in the question.

M. Fisher. Conclude anything Syllogistically, D. Fearly.

D. Fearly. You your self make the first part a question by it selfe: for, at the margent ouer against the first part, *Whether the Protestant Church was euer visible?* you write, *I will answer, it was not:* which words can haue no Construction, if you referre them to both parts, or at all to the latter part; to wit, *Whether the names can bee shewed?*

M. Fisher. Let vs heare a Syllogisme.

D. Fearly. In this copulative proposition which

which you offer for a question, and require mee to proue, either you deny both parts, or one onely; if both, I am to proue both, one after the other; if one onely, then you grant the other. A copulatiue is not true, vnlesse both parts bee true. Doe you deny both, or one onely?

M. Fisher. I say, they are but one; for, the later part is to expound the former: for, I meane by visible, so visible, that the names of such visible Protestants may bee shewed.

D. Featly. This is to confound two distinct questions in one: For, a Church may haue bin visible, and yet the names of such visible Professours not now to bee shewed.

M. Fisher. They are my words, and I am best able to expound my owne meaning.

D. Featly. An exposition, which the construction of the words will not beare, is not to be receiued. But the construction of the words will not beare this your exposition: Therefore it is not to be receiued. *And* is a coniunction copulatiue, & must adde some-what to that which goes before. It is all one, as if you should expound the words of the Apostle, *Provide honest things before God and men*; before God, that is, before men.

M. Sweet. What need you stand so much vpon this: if there were visible men, certainly they may bee named. Name your visible Protestants, and it sufficeth.

b Name visible Protestants in all ages:

D. Featly. It seemes you are * *Nominalls*, rather then * *Realls*, you stand so much vpon naming.

b A Romaniist standing by named M.

Bolton.

* Two sects of School-men and Logicians so called.

The same Romanist standing by.

ming. Will you vndertake to name visible Papists in all ages?

If neither you nor wee can name visible professors of our Religions in all ages, for ought I knowe, the best way for vs is to bee all naturall men.

D. Featly. This is the right reason of a Natural.

M. Sweet. *If there were visible Protestants in all ages, certainly they may bee named.*

D. Featly. That is a *Non sequitur*, for the reasons beforenamed by mee. What say you to a people of *Africa*, who (if we may belecue *Plinie*) haue no names at all?

M. Bolton. *Yet they haue descriptions, and may bee knowne by some Periphrasis.*

D. Featly. What say you then to the Heretikes called *Acephali*, who are so called, because their Head and Authour cannot bee named, nor particularly described? Yet the Authour was a visible man. Are all visible mens names vpon Record? Are all the Records that were in former times, now to bee produced?

Heer diuers of Master *Fishers* company, called, *Names, names, names.*

D. Featly. What? Will nothing content you but a Buttery-booke? You shall haue a Buttery-booke of names, if you will stay a while.

Heere, diuers of the Auditors wished D. Featly not to proceed any further in the disputation, vnlesse Master *Fisher* would suffer him, according to the lawes of all disputation, first,

to

to conclude the first part of his copulative Question; and then, the second. Yet Doctor *Feastly* desirous to bring the disputation to some better issue before he left it, was content to yeeld to M. *Fislers* vnreasonable demand, and conclude both parts of the copulative Question in one Syllogisme.

D. *Feastly*. That Church, whose faith is eternall and perpetuall, is so visible, that the Names of some Professors thereof may be shewed in all Ages.

But, the faith of the Protestant Church is eternall and perpetuall :

Therefore the Protestants Church is so visible, that the Professors thereof may bee shewed in all Ages.

M. *Fisher*. *Faith eternall ? Who ever heard of faith eternall ? Saints Paul saith, that faith ceaseth.*

D. *Feastly*. You haue a purpose, M. *Fisher*, to cauill: you knowe my meaning well enough by the tearm *perpetuall*; to wit, that Christian faith which hath continued from Christs first publishing it, till this present, and shall continue vntill his second Coming.

The Church which houldeth this faith, you belecue, shall bee so visible, that the Names of the Professors thereof may bee shewed in all ages.

But, the Protestant Church holdeth this perpetuall faith :

Therefore it hath been so visible, that the Names

Names of the Professers thereof may be shewcd in all Ages.

M.Fisher. *Your Argument is a fallacy, called Petitio principij.*

D.Feasly. A demonstration *à causâ* or *à priori*, is not *petitio principij*.

But, such is my Argument :

Therefore my Argument is not *petitio principij*.

Is it not a sounder Argument, to prooue the Visibility of the Professers from the truth of their faith, than (as you doo) the truth of your faith from the Visibility of Professers ? Visible Professers argue not a right faith. Hereticks, Mahometans, and Gentiles, haue visible professors of their impieties ; yet wil it not hence follow, that they haue a right beleeef. On the contrary, wee knowe by the promises of God in the Scripture, that the Church which maintains the true faith, shall haue alwaies Professers more or less visible.

M.Sweet. *You ought to prone the truth of your Church à posteriori ; for, that is to the question ; and not à priori.*

D.Feasly. Shall you prescribe mee my weapons ? Is not an Argument *à priori*, better than an Argument *à posteriori* ? This is, as if in battell you should enioyne your enemy to stab you with a knife, and not with a sword or dagger. I will vse what weapons I list : take you what buckler you can.

M.Fisher. *A Proof à posteriori is more demonstratiue than à priori.*

M. Alef-

M. Alefbury. Heer *M. Fisher* sheweth his Academickall learning, in preferring a demonstration *a posteriori*, before that which proceeds *a priori*. Is not a demonstration of the effect from the cause, more excellent, than of the cause by the effect?

From this place, and so forward, it was agreed by the Disputants, that the Arguments and Answers should be taken by one common Writer; and that the *Opponent*, *Dr. Featly*, should set his hand to each severall Syllogism; and the *Respondent*, *M^r. Fisher*, to his severall Answers.

Dr. Featly. That Church, which is so visible as the Catholique Church ought to be, and as the Popish Church is pretended by *M. Fisher* to be, is so visible, that the Names of the Professours thereof may be produced and shewed.

But, the Protestant Church is so visible, as the Catholique Church ought to be, and as the Popish Church is pretended by *M. Fisher* to be:

Therefore the Protestant Church is so visible, that their Names may be produced.

M. Fisher. I deny the Minor.

D. Featly. That Church, whose faith is eternal and perpetuall, and vnchanged, is so visible, as the Catholique Church ought to be, and the Popish Church is pretended by *M. Fisher* to be.

But, the faith of the Protestant Church is eternal, perpetuall, and vnchanged:

Therefore the Protestant Church is so visible, as the Catholique Church ought to be, and the Popish Church is pretended by *M. Fisher* to be.

D

M. Fisher.

Minor probatur

M. Fisher. I distinguish the Maior. That Church whose faith is perpetuall and vnchanged, so as the Names can bee shewed, is so visible as the Catholique Church ought to be, and as M. Fisher pretends the Roman Church to be, I grant it.

That Church whose faith is perpetuall and vnchanged, yet so, as the Names cannot be shewed in all Ages, is so visible as the Catholique Church ought to be, and as M. Fisher pretends the Roman Church to be, I deny it. To the Minor I apply the like distinction, and consequently to the Conclusion in the same manner.

D. Featly. What? Answer you to the Conclusion also? This is a Strain of new Logick.

M. Fisher. Tolle distinctionem.

D. Featly. A strange distinction of the eternity of faith by Professers to be named, and not to be named. What are Professers nominable or innominable, to the eternity of faith?

M. Fisher. Conclude that which I deny, that the Protestant Church is so eternall, as the Names of visible Protestants in all Ages may be shewed.

D. Featly. That Church whose faith is the Catholique and Primitiue faith, once giuen to the Saints, without which no man can be saued, is so perpetuall & visible, as the Names of some of that Church may be shewed in all Ages.

But, the faith of the Protestant Church is the Primitiue and Catholique faith, once giuen to the Saints, without which none can be saued:

Therefore the faith of the Protestant Church is so perpetuall and visible, as the Names of some
of

All this
was spoken,
but not com-
mitted to wri-
ting.

*Tollitur distinc-
tio.*

of that Church may be shewed in all Ages.

M. Fisher. I answer the Minor. If this Proposition bee taken simply in it selfe, I absolutely deny it: but if this Proposition bee considered (as it must bee) as related to the first question, and the end thereof, I further adde, that it is not pertinent to that end for which the whole Dispute was intended, to weet, to shew to those, who are not able by their owne ability to finde out, the infallible faith necessary to saluation, without learning it of the true visible Church of Christ: and consequently, the Visibilty of the Church is first to be shewed, before the truth of doctrine in particular shall be shewed.

D. Featly. First, what speak you of those who are not able by their owne abilities to finde out faith? Is any man able by his owne ability, without the help of diuine grace?

Secondly, what helpeth the Visibilty, to confirm the truth of the Church? Visibilty indeed prooues a Church, but not the true Church.

Heer *M. Fisher* alleaged some words out of *D. Field* of the Church, supposing thereby to iustifie his former Answer. Whereunto *D. Featly* promised, Answer should be made when it came to their turn to answer: now hee was by order to oppose *M. Fisher*.

D. Featly. The Summe of your former Answer, was, that the *Minor* of my former Syllogisme was both false and impertinent. It is neither false nor impertinent. Therefore your Answer is false and impertinent. And first, my *Minor* is not false.

These words were also spoken but not set down by the Writer.

M. Fisher. I answer to the Antecedent, that it is both false and impertinent: but I adde, that for the present it must first be proved to be pertinent, or else it diverteth us from the chief end of our Dispute, which was (as I said before), that infallible truth may be learned of the true visible Church; and not the true visible Church, by first finding every particular infallible truth; and by that to conclude which is the true visible Church.

D. Featly. I prove, that the *Minor* is pertinent.

That *Minor* Proposition, which, together with the *Major*, doth necessarily and directly inferre the Conclusion of the *Minor* last denied, is pertinent to the probation of that *Minor* denied.

But the *Minor* Proposition of the third Syllogisme, doth necessarily and directly inferre the conclusion of the *Minor* last denied:

Therefore the *Minor* of that Syllogisme is pertinent.

Note, that *M. Fishers* Answers to every one of these Syllogismes, were penned by him *verbatim*, with the aduice of *M. Sweet*, and one other, suggesting priuately, and amending what they thought fit. Which breeding much delay, irksom to the hearers, and the *Opponent*, then saying, *You are very long, M. Fisher*: *M. Chamberlane*, standing by, said, *Let him alone: for, he and his learned Counsell are not yet agreed.*

M. Fisher. I distinguish the *Major*. That *Minor* proposition, which together with the *Major* doth necessarily and directly inferre the conclusion of the *Minor*, in such

such manner as it may serue for the purpose to which the whole Dispute is ordained, I grant it to be pertinent. But if it doe inferre the conclusion, yet not in such manner as it may serue for that purpose for which the whole Dispute was ordained: I deny the Maior.

Heere the Disputants iarmed, and so the Writer ceased: yet that which followeth, was then deliuered by them.

D. Feasly. That *Minor* which together with the *Maior* inferres the proposition last denied, the whole processe hauing beene *per directa media*, is pertinent to that purpose to which the Dispute is ordained.

But this *Minor*, together with the *Maior*, *directly* and necessarily inferres the proposition last denied, the whole processe hauing beene *per directa media*.

Therefore it is pertinent to that purpose to which the Dispute is ordained.

M. Fisher. Your *Media* in your *Syllogismes* were *directa*, but they tended not *ad directum finem*.

D. Feasly. This is a Bull, M. Fisher. *Media directa*? yet not *ad directum finem*? that is, *direct*, and not *direct*? for *Media* are said to be *directa*, only *ratione finis*, in regard of the end.

M. Sweet. Is there not a fault in arguing, called *transitio à genere in genus*, When a man by arguing quite leaues the maine question and subiect?

D. Feasly. I acknowledge, that *transitio à genere in genus*, is a fault in disputing: but I neuer heard, that the inference of the effect by the cause, was

transitio à genere in genus: such was my argument. For, faith in a right beleever produceth profession and confession thereof, which makes a visible member; and the like profession of many members, a visible Church. Where the cause is perpetuall, the effect must needs bee perpetuall. Therefore where the faith is perpetuall, the profession thereof must needs be; and consequently the Visibilty of the professors thereof. Is this *transitio à genere in genus*?

D. Goad. M. Sweet, you once learned better Logick in *Cambridge*, then you shew now.

Heere againe those of M. *Fishers* side calling for names, Where are your names? D. *White* sayd,

D. *White*. This is nothing but an apparant tergiversation: you will not answer any argument directly, nor suffer vs to proceed in our argument, and therefore I require you M. *Fisher*, according to the order mentioned in the beginning, for each party to haue an houre and a half, that you now oppose, and suffer me to answer. Prooue by Christ and his Apostles, or by any of the Fathers, for the first 600 yeeres, these present Tenets of the Romane Church, viz.

1. That all power of order and Iurisdiction in respect of the Churches, is to be deriued from the Church of *Rome*.

2. That no Scripture, sense or translation thereof is authentickall, vnlesse the same were receiued from the Church of *Rome*.

3. That

3. That the Romane Church onely was and is the authentickall *Custos* of vnwritten traditions.

4. That all generall Councils were called by the sole authority of the Pope, and that hee might ratify and disannull whatsoeuer pleased him in them.

5. That the Pope onely had power to cano-
nize Saints.

6. That the Pope had or hath power to de-
pose Princes.

Prooue all or any of these, and we will neither carp nor cauill about names, but answer directly, without all delayes, euasions or tergiversations.

M. Fisher. When you, Doctor White, or Doctor Featly, haue prooued your Church to bee visible in all Ages, and named visible Protestants, then I promise you to prooue the Visibility of the Catholique Romane Church: but that is not done by you yet.

D. Featly. It had bin done, but for your delayes and tergiversations. Answer briefly and directly to my former argument, and I will descend to my Induction, and produce the names of such eminent persons as in all Ages haue maintained the substantiall points of faith, in which wee differ from your Romane Church.

That Church whose faith is the Catholique and Primitiue faith, once giuen to the Saints, without which none can bee saued, is so visible, that the names of the professors thereof in all Ages may bee shewed and prooued out of good Authors.

But

But the Protestant Church is that Church, whose faith is the Catholique and Primitiue faith, once giuen to the Saints, without which none can be saued :

Therefore the Protestants Church is so visible, that the names of the professors thereof may be shewed in all Ages, &c.

The *Maïor* is, *ex concessis*. What say you to the *Minor*?

M. Fisher. *I distinguish the Minor.*

D. *Feastly*. Vpon what tearme doe you distinguish?

M. Fisher. *I distinguish of the proposition, not of any tearme.*

D. *Feastly*. Heere is againe another straine of new Logick, to distinguish of a proposition, and apply the distinction to no tearme: howsoeuer, I am glad to heare you distinguish, and not simply to deny, that the Protestant faith is the Catholique Primitiue faith. Mark, I beseech you, you that are present, that M. Fisher demurres vpon the proposition; his conscience will not suffer him simply to deny, that the Protestant faith is the Catholique Primitiue faith: we simply and flatly, and in down-right tearmes deny, that your present *Tridentine* faith is the Catholique Primitiue faith.

M. Fisher. *I answered you before, that your Minor is false and impertinent.*

D. *Feastly*. I haue prooued already, that it is pertinent: what say you to the truth of it?

M. Fisher.

M. Fisher. *This is to diuert from the question. The question is not now, Whether our faith or yours bee the Catholique Primitiue faith: but the question now is of the effect, to wit, the Visibilty of your Church, which you ought to prooue out of good Authors.*

D. Featly. May not a man prooue the effect by the cause? Is there no other meanes to proue the effect, but by naming men, and producing Authors for it?

M. Sweet. *An effect is posterius: the question is about an effect: therefore you ought to proue it a posteriori.*

D. Featly. What a reason is this? May not an effect be proued by his cause? Must an effect bee needs proued by an effect? or *a posteriori*, because an effect is *posterius*?

M. Sweet. *Leaue these Logick Disputes. Bring the names of your Protestants: that is it we expect.*

D. Featly. If I should relinquish my former argument, to which yet you haue giuen no manner of answer, you, M. Fisher, would report that I was *non-plussed*, as you slandered D. White in a former conference, who (I tell you, M. Fisher) is able to teach vs both. Where to M. Fisher replied nothing.

To preuent all such mis-reports to the wrong of either, it was moued by the hearers, that it should be written downe by the common Writer of the Conference, that both the Disputants beeing willing to proceed, D. Featly was desired by the company (because it was late) to produce

duce the names of such Protestants as were extant before *Luther* in all Ages. This beeing written and subscribed by them both, D. *Feastly* proceeded to his Induction.

D. *Feastly*. An induction is a forme of argument; in which wee proceed from enumeration of particulars, to conclude a generall, after this manner :

It is so in this and this; *et sic de ceteris*, and so in the rest :

Therefore it is so in all.

According to this forme of arguing, thus I dispute :

The Protestant Church was so visible, that the names of those who taught and beleueed the doctrine thereof, may bee produced in the first hundred yeeres, and second, and third, and fourth; *et sic de ceteris*, and so in the rest :

Therefore it was so in all Ages.

First, I name those of the first Age, and I begin with Him, who is the beginning of all, *our Lord and Saviour Iesus Christ*, blessed for euer: at whose name all knees must bow both in heauen & earth, and vnder the earth (at which words all the company on both sides expressed an holy reuerence). After Christ, I name the twelue Apostles, and Saint *Paul*: and because there were few Writers in the first Age (at least, whose vndoubted works haue comne to our hands) I name onely *Ignatius* after the twelue Apostles, and Saint *Paul*, yet not denying, but that many others may be named.

M. Fisher.

M. Fisher. These are enow for the first Age; Christ, the twelue Apostles, Saint Paul and Ignatius.

Heere, at the name of *Ignatius*, some of *M. Fishers* side seemed very glad and confident, saying, We are sure enough, Saint *Ignatius* is on our side.

D. Featly. I meane not the new *Ignatius Loyola*, but *Ignatius* the Martyr: betweene whom there is more difference in quality, then distance in time.

M. Fisher. Name of all the Ages, or else you do nothing.

D. Featly. I cannot name all at once: will you haue mee name men of so many Ages with one breath? Will you haue mee eat my whole dinner at a bit? Can I name twelue seuerally, but I must name first one, then two, then three, and so forward? I name (as I said before) in the first Age, for our Religion, our blessed Lord and Sauour, the Founder of all Religion, the twelue Apostles, and after them Saint *Paul*, and *Ignatius* the Martyr. For the second Age, I name *Iustin Martyr*, *Clemens Alexandrinus*, and Saint *Ireneus*, and I beginne first with Christ and his Apostles.

M. Fisher. You shall not beginne with Christ and his Apostles.

D. Featly. You are not to make my Induction: I will begin with Christ and his Apostles, where I should begin, but in the first Age, and with the first of it: shall I make a Catalogue of the Christian Church, according to the seuerall Ages,

Saint *Cyprian* was heere mentioned, but intended for the first of the third Age.

and leaue out Christ and his Apostles in the first Age? Answer first to them, and I will proceed to others.

M. Fisher. *Name the rest in all Ages, and then I will answer you.*

D. Featly. First, answer to the first Age, and then I will proceed to the second. If you grant mee the first Age, then I will proceed presently to the second; otherwise I must stay in the first.

M. Fisher. *Vnlesse you giue mee a Catalogue of names throughout all Ages, I will not answer.*

D. Featly. Will you not answer Christ and his Apostles in the first place?

M. Fisher. *I will not, before you haue named the rest.*

D. Featly. Will you not bee tryed by Christ and his Apostles?

That which Christ and his Apostles taught in the first Age, was taught by succeeding Christians in all Ages: this is confessed on both sides.

But the doctrine of the Protestants was taught by Christ and his Apostles in the first Age:

Therefore the doctrine of the Protestants was taught in all Ages.

Answer this Syllogisme, if you will not answer my former induction.

M. Fisher. *I will not answer you any thing, till you haue made your Catalogue.*

D. Featly. M. Fisher, I charge you, as you will answer it before Christ himselfe at the dreadful day of Iudgement, answer now, vpon your conscience,

science, before all this Company, whether you beleue, that Christ and his Apostles taught our faith or yours : this is the maine point of all : answer directly to my Induction.

Notwithstanding this deepe charge, *M. Fisher* still refused to answer to the argument of instance in Christ and his Apostles : whereupon diuers, expressing their distaste at such refusall, desired *D. Featly* to surcease; telling him, that hee ought not to talk any longer with such a one, who refused to answer Christ and his Apostles. And so the conference brake vp, hauing lasted about foure houres.



Additions to the former Conference.

IF any man maruell, that in so many houres spent in the Conference, so few arguments were discusst, or rather, not any one thoroughly vntwisted to the end, as the *Opponent* desired, the cause hereof was, the Iesuites diffusiue & discursiue answers, but especially his dilatory cautions and tergiuersations, who would not suffer the *Opponent* to proceed in his argument, without dictating it first to the common Writer of

the conference; and then, reading it, and setting his hand thereto: which after hee had done, the principall Respondent, *M. Fisher*, meditates by himself an Answer; which hee first writeth in a priuate paper, then sheweth it to his Assistant, *M. Sweet*, and two other that stood by: according to whose aduice he addeth, blotteth out, and altereth what they thought fit. After this, he dicateth it out of his priuate paper to the common Writer of the conference; then resumes this schedule from him, and, hauing compar'd it with his priuate paper, subscribes it as a Record; and then reads it openly. This long spinning, wreathing and winding, he vsed to euery Syllogisme: which was so tedious and irksome to the Auditory, that a Protestant Diuine standing by, vpbraided him in this manner: *M. Fisher*, what haue wee deserued of you, that you should thus torment vs, to make vs stay half an houre for an Answer to euery Syllogisme and Prosyllogisme?

The Lord of *Warwick* also more than once called vpon *M. Fisher* to come to the point, to answer briefly and directly, without discourses or vnnecessary distinctions. A short lesson may be long in playing; where ther are more rests than notes, as it was heer. Yet all that passed in the conference, is not particularly & punctually set down. Some things were omitted: which omissions because the Author complaineth of, wee thought fit heer to supply.

1. About the entry into the conference, *M.*

Fisher

Fisher offered a paper to bee read: part whereof was read by D. *Featly*; the rest he refused to read, saying, M. *Fisher*, *lis contestata est*, wee are already agreed vpon the *Question*: we haue receiued the *Tenet* vnder your owne hand, and are prepared to oppose it: it is no time now to tie your *Opponent* to new conditions.

2. About the propounding the first Argument, when M. *Fisher* carped at the word *eternall*; D. *White*, to try & winde M. *Fisher*, did cast a Syllogisme *παραδοξισμὸς*, to prooue the eternity of faith from the eternity of the cause, the *diuine predestination*. Whereunto when M. *Fisher*, or some standing by, answered, that in that sense all other things might be said to be eternall; another Protestant standing by added, that faith might bee said to be eternall, in that sense in which eternall is taken, for *euernall*: so the soules of men are said to be eternal, because though they had a beginning, yet they shall haue no end. Neither so, said M. *Fisher*, may faith be said eternall, because the Apostle faith, *Faith ceaseth*. These Answers and Replies vpon the By, wee omitted, because D. *Featly* sufficiently expressed his minde by the *Synonymie*, which he added to *eternall*, to wit, *perpetuall*: and besides, the disputation was not of the habit or infused grace of faith, which, Saint *Paul* faith, *ceaseth*, but of the object or doctrine of faith, which is eternall in that sense, in which S. *John* calleth the Gospell eternall, *Rev. 14. 6.* αἰώνιον εὐαγγέλιον. *I saw an Angell fleeing in the midst of hea-*
uen,

uen, hauing the eternall Gospel.

3. About the middle of the conference, D. Featly took occasion, by the Iesuites often inculcating and ingeminating the same Answer, to tax their *bastologie* or vain repetitions in their *Iesus Psalter*, and other Books of Praiers; saying, M. Fisher, I think, you partly beleecue, that the often repeating the same Answer, addeth truth and strength to your Answer; as you are perswaded, that the saying-ouer the same Praiers, and repeating the name *Iesu* so many times by tale, addeth merit to the Praiers.

M. Sweet. *What fault can you finde with the often repeating the name Iesu? Doth not the holy Ghost in the Scripture diuers times reiterate the Attribute Holy, saying, Sanctus, sanctus, sanctus?*

D. Featly. Is there no difference between the repeating the word *Holy* or *Sanctus* three times, and repeating the name *Iesus* thirty times at the least? nay, saith a Protestant standing by, a hundred and thirty times?

M. Fisher. *In one of Dauid's Psalms, these words, for his mercy endureth for euer, are repeated in euery verse.*

D. Featly. It is true: these words, *for his mercie endureth for euer*, are elegantly and sweetly repeated, as the burden of that heauenly Song: but note withall, M. Fisher, that something commeth betwixt, and that this *Epiphonema* or clause is applied in euery verse to a feuerall blessing of God there remembred: what is this to the saying continually,

tinuately, *Iesu, Iesu, Iesu*, forty times in a breath. If this be not the vain repetition or babbling forbidden in praier by our Sauour, *Mat. 6. 7.* I know not what it is.

M. Sweet. It matters not. You are no lawfull Interpreter of Scripture.

To which words as *D. Fealy* was making a reply, hee was recalled by the company, to prosecute his main Argument.

Heer you may obserue by the way, that *M. Fisher* saw well enough, that *M. Sweet's* instance of the thrice repeating the name *Sanctus*, was very friuolous, and impertinently brought to maintain their vain repeating the name *Iesu*, so many score of times together in their Psalter: and therefore hee let *M. Sweet* shift for himself, and make good his instance, if he were able: for, *M. Fisher* could not be ignorant, that the Fathers generally obserue, against the Arrians, the mystery of the Trinity of Persons to be implied in the thrice repeating the word *Sanctus*. If the Papists repeat the name *Iesu* to the like purpose (as they must doo, if they take that for their pattern), will it not follow, that forty times repeating the name *Iesus*, implies, that there are forty Persons in *Iesu*? So well did *M. Sweet* keep his owne pretended law, that none should speak any thing but to the purpose: but, because hee challenged to haue made such a law himself, peraduenture he thought, he might dispense with it.

4. In the prosecution of the mayne Argument,

F

ment,

Iſa. 6.
Apoc. 4.

ment, when Master Fisher, being required to give a direct and punctuall answer to some proposition in the Syllogisme, digressed from the point, and discoursed, how an ignorant and vnlearned man might first come to the knowledge of the true Church, and was checked by Doctor Featly, saying, This is not now to the purpose: M. Chamberlaine sitting by, added, *The lesse to the purpose, the better. Would you haue Master Fisher speake to the purpose?*

5. In making way to the Induction, when D. Featly was recalled, by a new Answer of Master Fishers, to some former Argument which Doctor Featly went about to refell, the Earle of Warwick aduised him, notwithstanding this interruption, to proceed to his induction; saying, Master Fisher, *like a woman, will haue the last word, but it makes no matter: let him answer what hee will; wee presume, his answers will bee but like his former.*

6. In propounding an Argument by an induction, after this manner: *For the first age, I alledge for Teachers of the Protestants Doctrins, Christ, his twelue Apostles, Saint Paul, and Ignatius; for the second age, Iustine Martyr, &c.*

M. Fisher, after hee had repeated the instance in the first age in these words: *In the first age you alledge Christ, his twelue Apostles, Saint Paul, and Ignatius,* hee added *Transcat*: name in the succeeding ages.

D. Featly. You grant then, Christ and his Apostles were Protestants.

M. Fisher.

M. Fisher. Will you slander me to my face? What will you doo behinde my back?

D. Featly. I slander you not. The word *transeat*, implies, in my vnderstanding, a concession; if not, then deny it, and I will presently proue it.

But as for this word *transeat*, though that wee made a *transeat* of it, and let it passe in our relation, yet his owne side haue taken speciall notice of it: and indeed Master *Fisher Lupum auribus tenet*. If by *transeat*, he meant a concession or grant of the proposition, wee desire no more of him: if wee haue Christ and his Apostles on our side, what neede wee more? To auoyde this inconuenience, if hee interpret this *transeat*. Let it passe, as not worthy of his Answer or notice; thus to flighten an Argument drawne from His authority (whose words shall not passe, though *heauen and earth passe*) it cannot receiue a good construction. But wee spare Master *Fisher*, *quia vapulat intus in poscenio*, because hee hath bin schooled at home. Forsooth this

Non bene crede mihi faciunt duo: Sufficit vnus.

Surely many, that hold Master *Fisher* to bee a great *Gamaliel* in the Romish Synagogue, very much maruell, that being so often prest and vrged, yea, and adiured also, hee should yet still decline to make any Answer at all to the *Opponents* instance in Christ and his Apostles. But, the truth is, he and his companions are of the brood of those, whom *Tertullian* fitly tearmeth *Lucifugas Scripturarum*, *shunners of the light*. Like Bats,

they keep a fluttering in the twi-light of supposed humane authorities, and plausible glosses of reason, but the broad day-light of Scripture they cannot endure. Though in his Question he laid claime to all ages, in which any Scholler, according to common sense and naturall apprehension, would vnderstand, that hee meant *Methodically* to begin at the first age, and thence *prepetua serie* to descend to the later, as do the framers of their owne late extant Catalogues of Romane professors, beginning with Christ Iesus, Saint Peter, Saint Paul, Corinthians, Ephesians, Thessalonians, &c. *ordine natura et temporum*, yet hee preposterously would haue the *Opponents* begin first with the last age, and so ascend vpwads. *Omnia natura contraria legibus ibunt*; that so hee might the better lurke in the darke and muddy age next before *Luther*. Which the *Opponent* iustly suspecting, resolved to hold to the high way and fayre tracke of naturall method, intending thereby to draw him into the cleare streame of Antiquity, beginning at the fountaine in the first age. But this, Master *Fisher* would by no meanes indure, hoping, that hee might lye hid (*tanquam Sepia in atramento suo*, like the *Scuttle-fish* in her owne inke) in those darke ages next or neere before *Luther*: whereas being beaten vp into the cleerer streame of the first ages, hee would easily bee discerned, and soone caught.

7. At the breaking vp of the Conference, when Master *Fisher* desired to haue in his owne custody

custody the common *Schedule* (in which the principall Arguments and Answers of the *Disputants* were written by the common *Notarie*, chosen by both parties , and subscribed by their owne hands) Doctor *Featly* withstood this motion, saying, Master *Fisher* , you are not a fit man to bee trusted with this *Authenticall* writing: for, in a former conference betweene me and Master *Musket* (whose *Assistant* you then were) you tooke vpon you , (without any commission from me, or consent) the office of a *Notarie*, to take my Answeres: and being vpon occasion pressed by the company to read what you had written, after some tergiversations you read it , and thereupon were checked by the whole company, for setting that downe for my Answeres, which was neuer spoken by mee, nor any thing like vnto it : and that I charge you truly with this vndue dealing, I appeale to some heer present, *viz.* Doctor *Goad* and Master *Wats*, who were present at that conference. Heer Doctor *Goad* and Master *Wats* affirmed to Master *Fishers* face , that vpon their knowledge, Master *Fisher* was convicted of vntue setting downe Doctor *Featlyes* Answeres in that conference ; and that vpon such conviction, Master *Fisher* was forced to correct what hee had formerly set downe.

Heerto Master *Fisher* , much moued at such imputation, answered :

M. Fisher. I call God to witnesse, that if I did set downe any thing otherwise then the truth was,

I did it not wittingly nor willingly.

Whereunto Doctor Good replied,

D. Good. Whether you did it wittingly or willingly, bee it betweene God and your conscience: sure wee are, that what you wrote down vtruly, was advantageous to your owne side; and therefore wee had iust cause to suspect, that you did it wittingly and willingly.



An Attestation concerning some
particulars, set downe in a Relation entitled,
The *Fisher* caught in his
owne Net:

VV Hereas the Relation of that which passed in the Conference touching the Visibilty of the Church, *June 27. 1623.* is in the whole course of it truly and indifferently deliuered, and rather moderately and fauourably carried, in regard of the Adversary respondent, Master *Fisher*, whose part, in respect of his delayes and euasions, was not altogether so tolerably acted, as in the sayd briefe Relation it is represented: wee hold it needlesse to giue thereunto any other generall Attestation, especially considering, that the principall Heads thereof are extant vnder the hands
of

of both parties; and the chief substance and current thereof, for ought wee finde, is not reiectcd by the Aduersarie. Yet because a Counter-relator, calling himselfe A. C. hath of late put forth in print an answer to the sayd Relation, and therein (not content to slighen and doubt of some passages) hath by expresse deniall excepted against diuers other particulars, so charging the Protestant Relator with *crimen falsi*: wee, who were present at the said Conference, and attentive vnto it, could not in equity and conscience bee wanting to the support of truth, by our ioynt Testimony heere following.

1. The Counter-relator auoucheth, that *There, (viz. in the beginning,) and not in the end of the Disputation, Doctor Featly did say, I wisb, I warne, I command, I coniure you, &c.* Heerein wee finde a double falsification. The first, by deniall of that which, to our perfect remembrance, was by D. Featly spoken to Master Fisher in the end of the disputation; when Master Fisher, hauing bin often vrged to answer the Instance in Christ and his Apostles in the first Age, yet peremptorily refused. Whereupon, Doctor Featly, with a lowd and earnest voice, said vnto him: *I charge and adiure you, as you will answer it before Christ himselfe at the day of Iudgement, answer now upon your conscience, Whether you beleene that Christ & his Apostles taught our faith or yours?* The second falshood is, by adding and peruerting that which was said in the beginning of the disputation by D. Featly.

Pag. 15.

Festly, without any mention of the *day of Iudgement*, or *coniuering*, much lesse *commanding*; which had bin *vnciuill*. All that hee then said to such purpose, was this: *I desire you, Master Fisher, to answer in this disputation to my Arguments directly and sincerely, as in the fight of God.* Which condition Master Fisher did then accept, and required the like dealing from Doctor *Festly*.

Pag. 15.

2. In the same page is added a second Lawe, as enacted by Master *Sweet*, that *Nothing should bee spoken or heard, but to the purpose.* Which rule (though requirable & seasonable in all Disputes or Tractates), yet was not mentioned by Master *Sweet*, nor prescribed by any other in this Conference. The second then-mentioned Rule was, as is set downe in the first Printed Relation, that *None should speake but the Disputants.* Vpon which, diuers of the Protestant side, both Diuines and others, did forbear to interpose by way of Argument.

Pag. 16.

3. This Conunter-relator is so bold, as flatly to deny that which vpon our certaine knowledge wee testify; Namely; that to the points of Popery instanced by Doctor *Festly* as nouelties, Master *Sweet* (interrupting him, before hee had recited all of them) answered, *These are scholasticall points; not fundamentall*; And secondly, that heereupon Doctor *White* forthwith replied with this Argument: These points are defined in your Councell of *Trent*; therefore they are to you fundamentall; adding also expressly this Syllogisme:

What-

Whatsoever denied makes a man an Heretick, is fundamentall.

But the deniall of any of these, makes a man an Heretick with you.

Ergo euery one of these is to you fundamental.

To which Syllogisme, beeing aloud and distinctly vttered by D. *White*, nothing at all was answered.

4. With the same boldnes, in the same page it is denied, that D. *Featly* vsed these words, *Name but one Father, one Writer of notes, who held the Particulars there named* (being points of Popery) *for five hundred yeers after Christ*. Which words were vttered by him distinctly and audibly, and (as it seemed to ys) out of certaine Notes in a paper which he then had before him.

Page 16.

5. *Item*, howsoever M. *Fisher* might (as it seemeth he now interpreteth himselfe) mean *quoad nos*, when he said, that A demonstration *a posteriori* is better than *a priori*, yet in the disputation he spake those words absolutely, and without limitation. For which words so absolutely deliuered, M. *Fisher* being then taxed by M. *Ailesbury*, as defective in Academicall learning; M. *Boulton*, a Romanist, with indignation replied vpon M. *Ailesbury* in this manner: *Think you your self better learned, than M. Fisher? Where to the other presently made Answer, I thought you wiser, than to ask me such a Question.*

Page 20.

Page 32.

6. *Item*, though they in generall rearms deny D. *White* to haue spoken in the manner set down,

or to haue vsed any such long discourse, yet wee very well remember, that D. *White* did then vpbraide the said Iesuites with those their apparent tergiversations, and hindring the Opponent from proceeding in his Arguments; thereupon also requiring M. *Fisher*, according to the order set down and assented vnto by themselves, at length to oppose; the prefixed time, for D. *Feastlie's* opposing, beeing passed. And then D. *White* naming his owne propositions (mentioned in the Relation), offered forthwith to Answer vpon the same directly, without any delays or tergiversations.

Page 36.

7. To M. *Fishers* protestation, that he did not wittingly nor willingly write amisse (in a former Conference betweene M. *Musket* and D. *Feastly*), the Popish Relator saith, that *nothing was replied*; and thereupon inferreth, that *the Audience was well satisfied of M. Fishers sincerity, in his relation and writing of the former Disputation*. But wee perfectly remember, that thereunto D. *Goad* presently replied in this manner: M. *Fisher*, *Whether you did it wittingly and willingly, be it betweene God and your conscience: I am sure you erred on that part which was advantageous for your owne side*. Vpon which Reply (no further Answer beeing giuen), we were and are so farre from beeing satisfied of this Iesuites sincerity, that wee rather suspect him the more.

Page 37.

In this sort when the Company was willing to depart, D. Featly beeing called vpon (as it seemed) by some of his

his companions, to goe away, did arise, and offer to bee gone. Yet in his rising hee turned to M. Fisher; saying, Will you dispute of Christ and his Apostles, or not? To which M. Fisher sayd, I will, if you will stay; and, stretching out his hand, took D. Featly by the arme, offering to stay him: yet he in this abrupt manner went away. Thus the Iesuities Relator.

This passage beeing of most moment, and (as wee think) the principall intent of setting foorth this Counter-relation, to abate the imputation, lying heauie vpon the Iesuite, for his finall refusing to answer to Christ and his Apostles, wee hold it fit, the more punctually to declare the manner and cause of the breach of that Conference.

True it is, that vpon the Iesuities often refusall to answer to Christ and his Apostles, the Protestant auditory took much distaste, and for a short time expressed the same, by a kind of obmurmuration, yet *not by any shout of victory* (as is exaggerated by the Popish Relator). But after this noise ceased, D. Featly stil continued, vrging the Iesuite to answer his said instance: which the Iesuite peremptorily refused, persisting to the end, in his former denyall of answering Christ and his Apostles. And as for the Iesuities, by word & gesture offering to answer Christ and his Apostles, if D. Featly would stay; we (that were present, and diuers of vs next to the *Opponents*) auow, that the Iesuite vsed no such word at all, nor gesture of that kinde: as in truth he could not, beeing

Page 64.

not so neere in place to D. Featly, as that he could take him by the arme, they beeing placed distant one from the other, at the opposite ends and corners of the Table. Neither did M. Fisher arise out of his place, to take D. Featly by the arme: nor, if he had, could hee then come to reach D. Featly, there beeing many that sate, or stood, close crowding about the Table, and betwixt those two.

Page 65.

The truth of his finall and resolute denyall is so euident, that the Popish Relator (whom wee take to be M. Fisher himselfe, vnder the Mask of A.C). howsoever in this place he stoutly denyeth the said denyall; yet, contrary to the rule of his owne Trade, *Mendacem oportet esse memorem*, pag. 64. hee expressly acknowledgeth it: *M. Fisher and M. Sweet did very well to stand as they did, constantly to it. They still kept the adversary to the point, and would not permit him to dinert, eyther to dispute about Christ or his Apostles, or any other point, untill names were giuen in all Ages.* And pag. 65. hee bindeth it with a reason, taken from the principles of Hunting: *The reason therefore why M. Fisher might well refuse to enter into such particular Disputes, before full Induction of names were ended, was, for that this had bin to follow two Hares at once, and so to catch neither, &c.*

Lastly, as for taking D. Featly by the arme (pretended to be done by M. Fisher, for the staying him to proceed in his proposed instance) true it is, that when he had againe and againe inculcated

ted this challenge, and could receiue no answer of acceptation, hee was taken by the Arme, not to stay him, but to pull him away; not by the Iesuite, but by two of his owne side; the one wishing him to depart, for that the time was farre spent, and he could not come off vpon better tearmes; the *other adding also, that himselfe could not endure to bee an hearer any longer of such a Dispute, where Christ and his Apostles are refused; and that he (*D. Feaily*) ought not to talk any longer with such an one, who refused to answer Christ and his Apostles. And so, the Opponent beeing called off, or rather pulled off, the Conference brake vp.

* Namely, M.
Chamberlain.

These aboue-testified particulars, beeing so vndoubtedly knowne, and perfectly remembred by vs, and many others; wee cannot conceiue how the Iesuite can possibly salue those his grosse denyals of them, but by the new subtile deuice of refining a lye by Equiuocation, and calcining any speech of their own, though neuer so base and drossy a fiction, in the forging furnace of mentall reseruatiou.

T. Lincoln, } *Earles.*
Ro. Warwicke,

Hen. Hastings, } *Knights.*
Humph. Lynde,

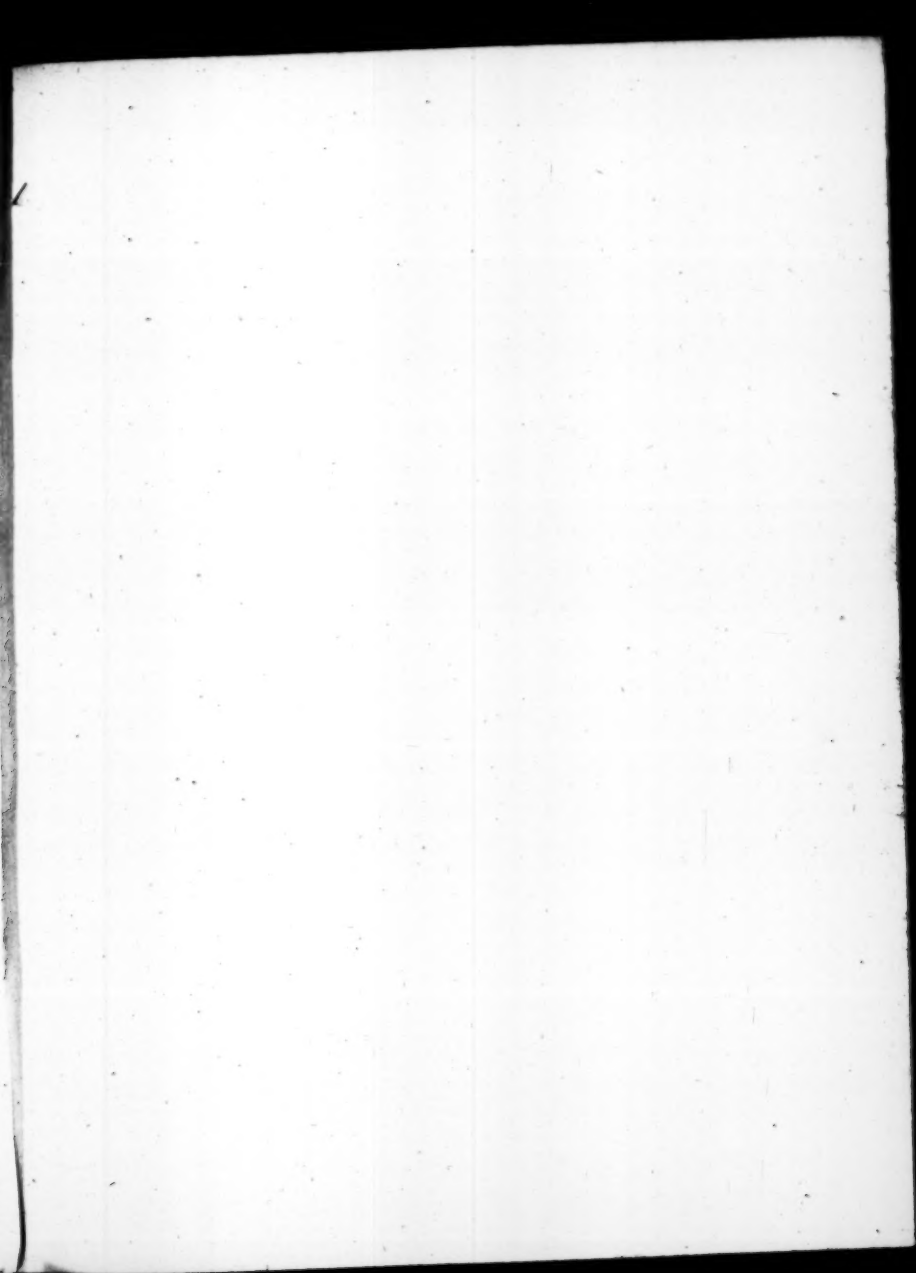
Tho. Goad, Doctor in Diuinity.

Richard Knightly, } *Esquires.*
Edward Bugs,

Richard Chamberlaine, Esquire, Clerke of
 the Court of Wards.

Tho. Draper, } *Batchelors in Diuinity.*
Tho. Gataker,

Tho. Ailesbury, Master in Arts; the Writer
 of the Conference, chosen by both parties.

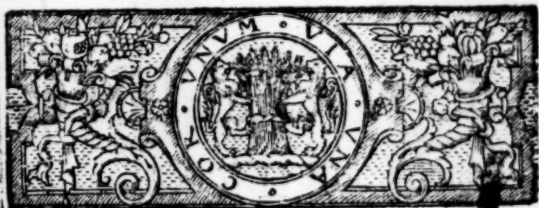




TOUCHING
THE
VISIBILITY
OF THE
CHURCH.

The Questions propounded by
the Iesuite, were,

L 1 *Whether*



- 1 **V** Hether the Protestant Church
was in all Ages visible.
2 **W** Whether visible Protestants
are to be nam'd in al ages, etc.

To the first Question I answer: This Question,
as all other, will be best explicated

by { Distinctions of the tearms;
Conclusions or Assertions vpon the
Distinctions.

The tearms to be distinguished of, are three;

{ The Subiect, *A Church*;
The Denomination, *Protestant*;
The Attribute, *Visible*.

Of the tearm, *Church*.

The first distinction.

The Church may be considered

{ Either in respect of election & inward
sanctification;
Or in respect of outward vocation,
and profession of the truth.

In this Question, we consider the Church in
the

Touching the Visibilty of the Church.

the latter respect, in which alone it is visible : for although the elect, as they are men, and professe the true faith, are visible ; yet men professing the true faith, as they are elect, and inwardly sanctified and regenerated in their minds, are not visible.

The second distinction.

A Church professing the Christian faith, may be taken, either

More largely for a company of Professors of the true faith, whether they be vnited vnder one gouernment in one Countrey, Kingdome or Empire, or scattered through the whole world.

Or more strictly, for a company of professors of the true faith, hauing actuall communion one with the other, vnited vnder one gouernment, within certain limits, seclused and seuered from other societies and congregations. As for example: The Reformed Church in *France*, at this day is vnited within it selfe, and seuered from the Popish Church, and the members thereof : among whom yet they liue, and ciuilly conuerse.

In this question, wee tie not our selues to prooue a Protestant Church in all Ages, in the latter sense. It sufficeth, that we shew it in the former, and prooue, that there were alwaies those who maintained the doctrine which wee now

Touching the Visibility of the Church.

teach, whether they were vnited, or seuered, had actuall communion one with another, or not; kept publique assemblies by themselves apart, from the Romane, and other Churches, or not: For as Saint *Austen* sheweth *against the Donatists, *The same Spirit of God is giuen to all Saints, who are knit one to another in charity, whether they know one another corporally, or not.*

* Aug. *Contra Donatist. lib. 6. cap. 4. Item Spiritus sanctus ea dimittit, qui datus est omnibus sanctis sibi charitate coherentibus, sine se nouerunt corporaliter, sine non.*

* D. Andrew, now Bishop of Winton. *Resp ad Apolog. Bel-lar. pag. 20. Protestantium nostris nomen aduentu fuit: errores enim in quosdam & abusus non diutius tolerare vellet, sed iam tollerere protestati sunt; cetera vero quae sua vobiscum retinere.*
* Cocle. lib. 5.

Of the denomination *Protestant.*

Distinction the first.

Protestants may be considered,
(Either according to their name, taken from a legall act of protesting either against the Councell of *Trent*, or against the * errors and abuses of Poperie, when they grewe to their full measure, & were most vn-sufferable, about the time that *Luther* beganne to oppose the Church of *Rome*, or a little after; or from the Protestation of the Bohemians, in the yeere of our Lord 1421. set downe by * *Cocleus*, in his *L. 5. histor. of the Hussites* :

Or according to their faith and doctrine, positiuely comprised in, & confined to scripture, and oppositely, as it is repugnant to all errors in faith, and manners, against the holy Scriptures, especially against the present errors of the Church of *Rome*.

In this question, wee consider Protestants in the later sense, not in the former. The name, we confesse, of Protestants is not very antient, as
neither

Touching the Visibillity of the Church.

neither is the name of Papists, much lesse of Iesuites : but the Doctrine of the Protestants wee maintaine to be as antient as Christ and his Apostles: and we may truly say with *Ignatius* the Martyr, *Εγώ δεχόμενος Ἰησοῦς ὁ Χριστός* : Iesus Christ is my antiquity. As the same piece of gold successiue-ly passeth thorow diuers stamper and inscriptions: so the self-same faith of Protestants, in substance, hath passed thorow all Ages, yet with diuers names; as of *Becherits*, *Berengarians*, *Petrobrusians*, *Hemricians*, *Albingenses*, *Waldenses*, *Dulcinists*, *Lollards*, *Luiddamites*, *Wicklewists*, *Husites*, *Thaborits*, *Lutherans*, *Hugonots*, *Gospellers* and *Reformers*. The faithfull, as wee read in the *Acts*, * were first called Christians at *Antioch*: yet were they indeed Christians, euen from *Adam*, after the promise was giuen, that the * *seed of the woman* should break the *Serpents head*. So, that although we should grant to * *Bellarmino*, that the name of Protestants was not heard of, for 1500. yeeres after Christ, yet would it not hence follow, but that the Protestants faith might be as antient as Christ and his Apostles, yea, in a true sense, as *Adam* himselfe; sith the Protestant faith is no other then the pure Primitiue Christian faith.

*Ignat. Epist.
ad Philad.*

* *Acts* 11. 26.

* *Gen.* 3.
It shall break
thy head.

* *Apolo.* ad
R. g. Aug.

Distinction the second.

Protestants in faith and doctrine are of two sorts; either

{ Implicitely, and virtually: and such are all those, who holding the Scripture for the

Touching the Visibilty of the Church.

sole and entire rule of faith, condemn consequently all doctrines of faith, against or besides the holy Scriptures, especially if they deliuer such positions and doctrines, from whence by necessary and intallible consequence, some particular error or other of the Romish Church (although not perhaps sprung vp in their time) may bee refelled.

Or explicitly, and actually: and such are they, who directly & professedly opposed Romish errors as they crept in, or not long after; especially those who opposed the whole masse of Popish errors and superstitions, after they grew to a ripe sore, fit to bee lanced, about the time of *Luther*.

In this question, wee restraîne not the name *Protestants*, to those who renounce all the particular errors of the present *Romish church* at this day: for such Protestants could not bee much before *Luther*. The particular diseases must in nature bee presupposed, before a particular remedy can bee applyed vnto them. Reformation necessarily presupposeth a disorder, and deformation. Neither doe wee restraîne the name Protestants, to such only as in particular set themselues directly and professedly against some speciall error of Popery, as of *Transubstantiation*, *Purgatory*, *Indulgences*, &c. for such professed opposing, could not bee

Touching the Visibilty of the Church.

bee imagined, before such errors were in beeing. But as the Fathers, before the Councell of *Nice*, did not in words define *ὁμοῶςτιον*, or that the Son was of the same substance with the Father, and not *ὁμοῶςτιον* onely, that is, of a like substance; nor professedly wrote against the Heresie of *Arius* by name: yet are they rightly esteemed *ὁμοῶςτιον* indeed, or maintainers of the right beliefe, touching the *consubstantiality* of the Sonne to the Father; because out of their Sentences and Writings this truth may be deduced, howsoever it be not *formally* expressed in the tearme of *ὁμοῶςτιος*: So all those are to bee esteemed Protestants, who, holding nothing against the protestant faith, deliuer some doctrines, and positions, from which some error of Popery or other may bee clearly refuted, whether such error were then maintained by any in the Church of God, or no.

Homoousiani.

Of the tearme *Visible*.

A Church may be said to be visible, two manner of waies: either

Visible to the whole world, and that eminently, and in some sort pompously, as the Roman Empire, & kingdom of *Naples*, or *respublica Penetorum*: in which sense, the Papists affirm, that the true Church ought alwaies to bee visible: but wee denie it.

Or visible to all the members of that Church, either such as God hath already called, or such as he will call in time, who
by

* Bellar. l. 3. de
Ecclef. militan-
te. c. 12.

Touching the Visibility of the Church.

by searching and due inquirie, may and shall finde out the true Church their mother.

In this question, we vndertake not to prooue a Protestant Church visible in all Ages, in the first acception, but in the later onely, wee maintaine a visible; but not a conspicuous, eminent, and glorious face of a Church in all Ages, consisting of an apparant Hierarchy, as the Papists teach.

I shall not need to adde more distinctions for the explication of this first question. I come therefore briefly to the particular assertions, serving for the confirmation and illustration of the generall and mayne conclusion, touching the Visibility of the Protestant Church.

The first assertion.

The Church, in the most strict and proper acception thereof, is the whole company of Gods elect. Thus S. Paul in the Epistle to the Hebrewes, describeth her: *The * generall assembly and Church of the first borne, which are written in heauen.* And Saint Gregory vpon Ezekiel: *There is one Church of the elect, both going before, and following after.* And againe vpon the Canticles: *Christ, according to the grace of his foreknowledge, hath built a holy Church of Saints, which shall eternally perseuer in grace.* And Saint Bernard: ** This is the Church of the Elect.* Of this Church, Saint Austen* speaketh most expressly: *He shall neuer be withdrawne from that Church, which*

* Heb. 12. 23.

* Greg. in

Ezek.

Hm. 15. 1. 2.

Vna Ecclesia est electorum praecedentium atq3 sequentium.

Greg. in Cant. Sanctam Ecclesiam, de sanctis in aeternum permansurus exstruxit.

* Ber. ser. 68. in Cant. Haec est Ecclesia electorum.

* Aug. l. 20. de ciuit. Dei, c. 8.

Touching the Visibility of the Church.

is predestinated and chosen before the foundations of the world: yet poore *John Hus*, as * H. C. a zealous Papist, rightly obserueth, was burnt, by the decree of the Councell of *Constance*, for saying no more in this point, then *Saint Paul* and *Saint Gregory* said before him, viz. * *Catholica Ecclesia est omnium predestinatorum duntaxat*: The Catholique Church consists of all those that are predestinate, and of them onely. But the best is, as our * *Humfrey* speaketh pertinently: *Combustus est, non confutatus Hussius*: *John Hus* was indeed burned, but hee was neuer confuted. His doctrine is written with a poynt of a Diamond, neuer to bee razed out: for, it is Gods truth: The foundation of God standeth sure, hauing this seale, The Lord knoweth them that are his. And so I fall into my second assertion.

The second assertion.

The Church in this acception, as it consisteth of the elect onely, is knowne to God onely, and consequently is innisible. This the Apostle * teacheth: The Lord knoweth them that are his: And the Spirit intimateth as much in these words, * I will giue him a white stone, and in it a new name written, which no man knoweth, sauing hee that receiueth it. For, what man * knoweth the things of a man, saue the spirit of man which is in him? The * heart of man is deceitfull about all things, who can knowe it? I the Lord search the heart, I try the reines. This soueraigne priuiledge of Almighty God, to sound the bot-

M *

tome

Nunquam ab illa Ecclesia seductus praedestinatus, electus ante constitutionem mundi.

* In his Catholick moderator.

* *Cocleus* Hiss. Bohem. l. 3.

* *Resp. ad Camp.*

* 2. Tim. 2. 19.

* *Reu.* 2. 17.

* 1. Cor. 2. 11.

* *Ier.* 17. 9, 10.

Touching the Visibility of the Church.

* 1. King. 8. 39.

* Jer. 20. 12.

* Acts 1. 24.

* Cyp. l. 3. Ep.

3.
Nec quisquam
sibi, quod soli
filio tribuit Pa-
ter, vindicare
se putet, ut ad
arcem ventilan-
dam et purgan-
dam paleam
iam ferre se
posse, &c.

* Prosp. l. de
Gra. & libero
arbitrio, ad
Ruffin: Cer-
tum apud De-
um, definitumq;
esse numerum
electorum ad
vitam eternam

* Camp. rat. 3.

* Prosp. loc.
supra citat.

to me of mans heart, the faithfull acknowledge in their deuoutest prayets; as *Salomon*: * *Thou, euen thou onely, knowest the hearts of all the children of men.* And *Jeremie*, * *Thou that triest the Righteous, and seeest the reines, and the heart.* And the eleuen Apostles: * *Thou Lord, which knowest the hearts of all men.* Now, if God onely knowe the heart, he onely knowes who belecue in him, and loue him in sincerity of heart. Therefore *let none*, saith Saint * *Cyprian*, *arrogate that which the Father hath giuen to the Sonne onely (to weet) in the floore of the Church, to take the fanne, and sewer the chaffe from the wheat.* The elect are the first borne, whose names are written in heauen, *Heb. 12. 23.* Now, what earthly man will take vpon him to reade that which is written in heauen? Saint * *Prosper* forbeares it; defining, that *God is hee who defineth the certaine number of those, who are predestinated to eternall life.* Whence we may rightly conclude, that the *Pope*, in *canonizing* Saints, and entering them into the heauenly Hierusalem, incurres into a *pramunire*, by encroching on the prerogatiue of Almighty God, who referueth to himselfe alone the discerning of vessels of honour, from vessels of dishonour, that is, the elect from the reprobate. But our aduersaries obiekt, If wee restraine the Church to the elect, and pronounce them inuisible, we make a * *Platonickall Idea*, or an aerecall body, or mathematicall abstract of the Church. Heereunto we answer, first, out of Saint * *Prosper*: *Certum apud Deum esse numerum electorum, tam im-*

pium

Touching the Visibilty of the Church.

pium est negare, quàm ipsi gratia contraire: It is as impious to deny, that the number of the elect is certaine with God, as to deny grace it selfe. And will any dare to call that a fanſie or an imaginary *Idea*, which is most certaine in the knowledge of God? Secondly, we teach not, that the Church in this notion is an *Idea*, *extra rem*, or *singularia*, or a body hovering in the aire, or floating in the fanſie: we teach, that it truly subsisteth, partly in heauen in the triumphant; and partly on earth, in the militant part thereof. This militant part, though in respect of the whol number & inward calling, it bee *inuisible*, yet in respect of the outward calling to, and profession of sauing faith, it is alwaies more or lesse *visible*. The elect are visible men, and exist in the visible congregations of Christians, as the apple in the ey, or a Diamond in a Ring, or the soule in the body. As *Athens* is called the **Greece of Greece*: so may wee tearme them the Church of the Church: for, in respect of them principally, are those glorious titles giuen, and gracious promises made to the Church, which are registred in holy Scripture.

The third assertion (which trencheth neer vpon our question).

The Church, in a larger notion, comprehendeth all those who eternally professe the true worship of God in Christ. Thus *Lactantius** defineth the Church: *Catholica Ecclesia est, qua verum Dei cultum retinet: hic est fons veritatis, hoc est domicilium fidei, hoc Tem-*

* ἑλλας ἐλ-
λαδος.

* Lactan l. 4.
Instit. diuin. c.
vlt.

Touching the Visibilty of the Church.

plum Dei: quo si quis non intrarit, vel à quo si quis exiueris, à spe vitæ ac salutis æternæ alienus est, &c. That is the Catholique Church, which retains the true worship of God. This is the Fountaine of truth: this the House of faith: this is the Temple of God: he that shall not enter heerein, or shall depart hence, is farre from the hope of life and eternall saluation. Of the Church in this acception, our * Sauours words are to bee vnderstood, If hee refuse to heare the Church, let him be to thee as an Heathen or Publican. And Saint Lukes, * Then pleased it the Apostles and Elders with the whole Church, &c. And * Saint Paul's, Despise yee the Church of God, &c? And in his Epistle to the * Ephesians: Vnto him bee glory in the Church, &c. And to * Timothy: How shall hee take care of the Church of God? The Church in this notion is in Scripture compared to a field, wherein are tares with the wheat; a floore, wherein is chaffe with graine; a net, wherein are sweet fish, and rotten; an house, in which are precious vessels and vile; to the Ark, in which were cleane and vncleane beasts. To the Church taken in this sense, a Christ directeth vs: Tell th: Church. And Saint Paul, That thou maist knowe how thou oughtest to behaue thy self in the House of God, which is the Church of the liuing God. And Saint * Cyprian: Hee hath no right to the rewards of Christ, who leaueth the Church of Christ: hee is a stranger: hee is a profane person: for hee cannot haue God to his Father, who hath not the Church for his Mother. And Saint * Augustine, I will not account thee a Christian, vnlesse I see thee in the Church.

*Mat. 18. 17.

*Acts 15. 22.

*1. Cor. 11. 22.

*Ephes. 3. 2.

*1. Tim. 3. 5.

a Mat. 16. 18.

b 1. Tim. 3. 15.

*Cypr. de simplic. pralat.

Non pertinet ad Christi pramia, qui relinquit Ecclesiam Christi: alienus est: profanus est: habere iam non potest Deum patrem, qui Ecclesiam non habet matrem.

*Aug. confess. l. 8.

Non deputabo te inter Christianos, nisi in Ecclesia Christi te videro.

The

Touching the Visibilty of the Church.

The fourth assertion.

The Church in this notion, as it extends to all that professe the true Religion, and participate in the pledges of saluation, was euer, is, and shall be in some degree visible to the end of the world. That it hath euer beene hitherto visible, all Histories accord: and that it shall so continue to the worlds end, our Sauours words are our warrant, * Goe yee, and teach all nations, &c. and lo, I am with you alwaies, euen vnto the end of the world. For the continuance of Gods Word, the Prophet Esay is most peremptory: This * is my couenant with thee, saith the Lord, &c. My words which I haue put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from hence-foorth for euer. And Christs words are as direct for the Sacraments, that they shall bee administred, till his second comming: * As oft as yee eat of this Bread, and drink of this Cup, yee shew forth the Lords death till hee come. And lastly, S. Paul's words are as expresse for the Ministry: * He gaue some Apostles, some Prophets, &c. till wee all come in the vntity of the faith, &c. It is true, Antichrist shall make great hauocke of the Church, and there shall be such a falling away, that Christ at his second comming shall scarce finde faith on the earth: false prophets, and false Christs shall arise, and seduce, if it were possible, the elect; but that is not possible: hell-gates shall neuer so farre preuaile against the Church. Whatsoever becommeth of hypocrites

*Mat. 28. 10.

*Esay 59. 21.

*1. Cor. 11.
26.

*Ephes. 4. 11.
12. 13.

Touching the Visibiliby of the Church.

and temporizers, it is certaine that the elect shall remaine in it, and retaine the true faith; and if they retaine it, they will also professe it: * *for with the heart, man beleeueth vnto righteousness: and with the tongue, confession is made vnto saluation.* Saint * *Ansten* thus stoppeth the mouthes of the Donatists: *What is that that thou sayest, The Church is already perished, and gone out of all Nations? Whereas therefore the Gospell is preached, that it may bee in all Nations, therefore euen vnto the end of the world, the Church shall bee in all Nations.* I may saue the labour of heaping more testimonies to confirme this point, because * *M. Fisher*, in his reflection on the Conference, spendeth many lines and much labour in fortifying it, as a strong bulwark (as hee imagineth) against vs. I conclude therefore with Saint *Ambrose*, * *Ecclesia obumbrari potest, effluere non potest: The Church may bee overshadowed, it cannot quite faile or bee extinguished.*

The first assertion.

The militant visible Church is not alwaies equally visible, but sometimes it is more visible, sometimes it is lesse. It was more visible in the Prophet *Dauid's* dayes, * *when he sung, In Iurie is God knowne, his name is great in Israel*, then it was in the time that * *Hosea* prophesies of, *Israel shall remain many daies without a King, and without a sacrifice.* It was more visible in the daies * *Malachie* foretewes of, *From the rising of the Sunne, euen to the going downe thereof,*

* Rom. 10. 10.

* Aug. in Pf.
110. conc. 2.
*Quid est quod
dicit, Lamp-
rijsse Ecclesiam
de omnibus gen-
tibus? Quando
ad hoc pradica-
tur euangelium,
ut possit esse in
omnibus genti-
bus, ergo ad
finem seculi
Ecclesia erit in
omnibus gen-
tibus.*
* Page 52. &
53.
* Hexamil. 4.
c. 2.

* Psal. 79. 1. 2.

* Hof. 3. 4.

* Mal. 1. 11.

Touching the Visibility of the Church.

of, my name shall be great among the Gentiles, then in the daies * *Elijah* complaineth of : *I, enen I, am left alone.* The Church was more visible in the daies of *Salomon*, when she is compared to a * *Queene* honourably attended, then in the daies *Saint Iohn* foretelleth of, when shee is compared to a * *Woman flying into the wildernesse.* Shee was more visible in the daies * *Esay* fortelleth of, *Kings* shall bee thy nursing Fathers, and *Queenes* thy nursing mothers, then in the daies of Antichrists tyrannie, when *Kings* * shall giue their Kingdome to the beast. In regard of this mutable estate of the militant Church, * *Micah* giueth her this Motto: *Reioyce not ouer mee, O my enemy: though I fall, I shall rise againe.* And *Salomon* likeneth her to the Moone: * *My Loue is faire as the Moone.* To which ground *Saint Austen* alluding, interpreteth, * *Obscuram Lunam Ecclesiam*, the Moone in the Eclipse or darkned, the Church in trouble and persecution. And *Saint Ambrose*, *Ecclesia, ut Luna, defectus habet et ortus frequentes* : The Church, as the Moone, hath her often waxings and wainings. And in his * *Epistle* : *The Moone it selfe (whereby, in the Oracles of the Prophets, the countenance of the Church is figured) when at the first rising againe, shee is renewed into the ages of the moneth. shee is hidden by the darknesse of the night; and by little and little filling her hornes, or right ouer against the Sunne, rounding them, doth shine with the light of cleere brightnesse:*

The

* 1. King. 19.
18.

* Psal. 45. 10.

* Reu. 12. 7.

* Esay 49. 23.

* Apoc. 17. 17.

* Mica. 7. 8.

* Cant. 6. 10.

* Aug. in Psal.
10.

* Ambrose.

Hexam. l. 4. c. 8.

* Ambrose l. 5.

ep. 31.

Luna ipsa (qua prophetici oculi species Ecclesia figuratur) cum primum resurgens in menstruas reparatur atque tenebris noctis obfconditur, paulatimque cornua sua complens, vel e regione solis absolvens, clari splendore fulgorem r. t. et.

Touching the Visibilty of the Church.

The sixt assertion.

*The false and malignant Church is oft times more visible, conspicuous and ample, then the true Church: and consequently, eminent Visibilty, amplitude, and splendor is no certaine note of the true Church. The glorious face and outside of a Church, which dazleth our aduersaries eyes, was rather against * Michea, then for him: all the Prophets prophecied, &c. It was rather against * Eliah, then for him: for there were 450 Priests of Baal, besides Chemarims; and hee took no notice in a manner of any seruant of God but himselfe. It was rather against * Jeremy, then for him, when all the Priests took counsell against him, saying, The law shall not depart from the Priest, &c. Nay, the glorious outside and face of a Church, was rather against * Christ himselfe, then for him. All the chiefe Priests and Elders took counsell against Iesus. Since Christs death, to instance onely in one sort of Hereticks, the Arrians (vndoubtedly) would haue carried the truth away by voyces and outward pomp, for some hundreds of yeres, if that were a safe triall: for Saint * Ierome complaineth, Tunc vsia nomen abolitum est: tunc Nicena fidei damnatio conclamata est, ingemit totus orbis, et Arrianum se esse miratus est: Then the name of substance was abolished: then the condemnation of the Nicene Creed was proclaimed, the whole world sighed and marvelled, that it became Arrian. Vincentius * puts the case what was to be done, Quando, saith he, Arria-*

* 1. Kings 22.

22.

* 1. Kings 19.

10.

* Jer. 18. 18.

* Mat. 27. 1.

* Ierom ad

Lucif. c. 7.

* Ἰσίδωρος.

* Vincent.

aduers. haer. p.

62.

NOTUM

Touching the Visibilty of the Church.

norum venenū non iam portiunculam quandam, sed pene orbem totum contaminaverat, adeo ut prope cunctis Latini Sermonis Episcopis, partim vi, partim fraude deceptis, caligo quadam mentibus offunderetur: When as the poyson of the Arrians did not infect a little portion, but in a manner the whole world, insomuch that almost all the Latine Bishops, partly by force, and partly by cunning, were intrapped, and had a kinde of mist cast before their eyes. These things beeing so, may we not iustly vpbraid the Papists, as Gregory Nazianzen doth the Arrians, * ΠΙΣ ΠΟΤΕ ΕΣΙΝ ΟΙ ΤΗΥ ΤΕΛΙΟΙ ΚΑΙ ΟΥΔΕΛΙΖΟΤΕΣ, &c? Where are they now, who vpbraid poverty unto us, and boast of their wealth; who define the Church by multitude, and despise the little flock of Christ; who honour the sand, and reproach the greater lights of heauen; who treasure up Check-stones, and passe by Margarites?

* Nazian. ad Arrian.

The seauenth Assertion.

When there is a difference betweene the visible professors of Christianity, and each party pretendeth it selfe to bee the true Church, in opposition to the other, the onely sure and infallible meanes to know which of the dissident parties are of the true Church, is, by trying their doctrine by Scripture. To this touch-stone of truth, the Prophet * Esay directeth vs, To the Law, and to the Testimony; if they speak not according to this Word, it is because there is no light in them. And our blessed Sauour; * Search the Scriptures: for in them you think yee haue eternall life. And S. Peter, * We haue also a more sure word of Prophecie; unto which, you doe

* Esay 8. 20.

* Iohm 5. 39.
* 1. Pet. 1. 19.

N *

well,

Touching the Visibily of the Church.

* Acts 17. 11.

* Aug. de unit.
Ecclesia. c. 3.

* Basil. ep. 82.

* In Mat. 24.

well, if yee giue heed, as to a light that shineth in a darke place. By this rule, the * Bereans examined the doctrine of the Apostle, searching the Scriptures daily, whether those things were so. Saint Austen * best approoueth of this course, to come to the knowledge of the true Church, *In Scripturis Canonicis requiramus Ecclesiam*: in the Canonickall Scriptures let vs search the Church: And, *Non audiamus, Hac dico, Hac dicis: sed audiamus, Hac dicit Dominus. Sunt certi libri Domini, quorum authoritati utrique consentimus; ibi quaramus Ecclesiam*: Let vs not heare, I say this, or Thou saist this: but let vs heare, This saith the Lord. There are certaine bookes of God, to whose authority wee both consent; there let vs seeke the Church. And, after much debating the matter, hee concludeth the Chapter with these words, *Ergo in Scripturis Canonicis eam requiramus*: therefore let vs seeke her (the Church) in the Canonickall Scriptures. And, *Quisque nostrum non in iustitia sua, sed in Scripturis quarat Ecclesiam*. Aug. ep. 48. Saint * Basil directeth vs to the same course, παρ' οἷς ἂν εὐρεθῇ τὰ δόγματα συναθροῖ τοῖς θεοῖς λόγοις, ἐπὶ τούτοις ἔξει πάντως τῆς ἀληθείας ἡ ἄψχος: *With whomsoever doctrine agreeable to Scripture shall bee found, the truth is alwaies to be adiudged to bee on their side*. To forbear more allegations, the learned Author of the imperfect work on Mathew, bearing the name of S. * Chrysostome, deliuereth a firmer conclusion, in formall and expresse tearmes, and that seuerall times; shewing, that his iudgement was settled and resolved vpon it. *Antea multis modis*

Touching the Visibility of the Church.

modis ostendebatur qua esset Ecclesia Christi, et qua Gentilitas: nunc autem nullo modo cognoscitur, qua vera Ecclesia Christi, nisi tantummodo per Scripturas: quare quia omnia hæc, qua sunt proprie Christi in veritate, habent et hæreses illa in schemate, similiter Ecclesiam, similiter scripturas, similiter baptismum, similiter eucharistiam, et cætera omnia, demum ipsum Christum: Volens ergo quis cognoscere qua sit vera Christi Ecclesia, unde cognoscat in tanta confusione multitudinis, nisi tantummodo per Scripturas? Et post, Qui ergo vult cognoscere qua sit vera Christi Ecclesia, unde cognoscat nisi tantummodo per Scripturas? Formerly it was shewed many waies, what was the true Church of Christ, and what was Gentilism: but now it is knowne no other way, which is the true Church of Christ, but onely by the Scriptures. Wherefore, because all these things which properly belong vnto Christ in truth, euen those heresies haue in shadow; in like manner the Church, in like manner the Scriptures, in like manner Baptisme, in like manner the Lords Supper, and all other things; finally, Christ himselfe: Hee therefore; who is desirous to know which is the true Church of Christ, whence should hee know it, in such a great confusion of multitude, but onely by the Scriptures? And a little after, Hee that will therefore know which is the true Church of Christ, whence should hee know it, but onely by the Scriptures? It is observed by those who follow the Law, that when a Defendant excepts against the iudgement & jurisdiction of the Court, he certainly despaires

Touching the Visibility of the Church.

of his cause in that Court. And what can wee interpret it in our aduersaries, but distrust and despaire of their cause, to detract as they doe from the perfection, and except against the authority and sufficiency of Scripture, for deciding all controuersies?

* Edmund.
Camp. rat. 1.

And heer I will be bold to turne the Iesuite Champions roring Canon against him and his fellows: * *Cum multa sint quae aduersariorum in causa diffidentiam loquuntur, tum nihil aequè atque sanctorum maiestas bibliorū scdisimè violata, Monichæis quid causa fuit, ut Euangelium Mathæi & Acta resergerent Apostolica? Desperatio, &c. Quid Ebionitis, ut omnes Pauli repudiarent Epistolas? Desperatio.* I may adde, following his tune, *Quid Piggio, Hosio, Lyndano; quid Stapletono, Bellarmino, &c?* Whereas there are many things which proclaime our Aduersaries distrust of their cause, so nothing so much as their profane violating of the Maiesty. of holy Scripture. What was the cause, that the Manichees repeale the Gospell of Saint *Mathew*, and the Acts of the Apostles? Desperation. What was the cause that the Ebionites reiected all the Epistles of Saint *Paul*? Desperstion. I may goe on, following the same note and tune, and say, What is the cause that *Ludouicus* calls the Scriptures, *Dead inke*? Desperation. What is the cause that the Bishop of *Poitiers* styles it in like maner, *rem inanimam et mutam*, a thing without life, and dumb? Desperation. What is the cause, that *Piggius, Ecchini, Casanuis, Perconius,*

Touching the Visibilty of the Church.

Pereonius, Norris, & diuers others so much detract from the authority and sufficiency, and obscure the excellencie of Scripture, by terming it, *Nasum cereum, Euangelium nigrum, Theologiam atramentariam, Lesbian regulam*? a Nose of waxe, a black Gospell, inkie Diuinity, a Lesbian rule? Desperation. They appeale from Scripture, vnder pretence, that it is an imperfect rule, and dumbe Iudge, and therefore refuse to be tryed by it in the points of difference betweene vs: why? because that if they should referre the ending of all Controuerfies to Scripture, and put themselues on Christ and his Apostles, they soon knowe what would become of them and their cause.

The eighth Assertion.

The paucitie of right Beleeuers, and obscurity and latencie of the true Church, protecting against the corruption and idolatry in the later ages therof, is most clearly foretold in Scripture. First, by our *Saviour: *When the Sonne of man cometh, shall he finde faith on the earth?* *Maldonat the Iesuite answereth, *Vix fides inueniet*: He shall scarce finde faith. False *Christes and false prophets shall arise, and shall seduce many, yea, they shall do signes and wonders, and seduce, if it were possible, the Elect. Secondly, by Saint *Paul, the Spirit speaketh *ἐν τῷ ἁγίῳ*, expressely, that in the latter dayes some shall fall from the faith. And in the second, to the *Thes. I. *There shall be a falling away first.* Thirdly, by Saint

* Luke 18.8.

* In hunc locum.

* Mat. 24. 11, et 24.

* 1. Tim. 4. 1.

* 2. Thes. 1.

Touching the Visibility of the Church.

*Reu. 10. 3,

12.

*Reu. 11. 4.

*Reu. 13. 3, 4.

et. v. 8.

*Reu. 18. 3.

*Apoc. 13. 15.

*Aug. ep. 80.

** John, After a thousand years, Satan must bee loosed a little season. And, * The taile of the Dragon drew the third part of the Starres of Heauen. And, * All the world wondred after the Beast, and they worshipped the Beast, saying, Who is like vnto the Beast, &c. ? All that dwell vpon the earth shall worship him, whose names are not written in the Booke of Life, &c. * All nations haue drunke of the wine of the wrath of her fornications, &c. And no maruell, that the true seruants of God were reduced to such a paucity, when the diuell and Antichrist set all their forces against them. * The Serpent cast out of his mouth water, as a flood, after the woman, that hee might cause her to be caried away of the flood. I might alledge many pregnant testimonies, both out of the antient Fathers, & the learned Papists also of later time, for the blacke and gloomie, darke and dismall dayes of the Church vnder the last and greatest persecution by Antichrist. But Saint * *Austens* testimony is so cleere for the obscurity and latency of the Church, that I need adde no more. *Ecclesia est Sol, Luna, et Stella: quando Sol obscurabitur, et Luna non dabit lucem suam, et Stella cadent de cælo, Ecclesia non apparebit, impijs ultra modum sentientibus* : The Church is Sunne, Moone, and Starres: when the Sunne shall be darkned, and the Moone shall not giue her light, and the Starres shall fall from heauen, the Church shall not appeare, the wicked raging against her without all measure. Mee thinks I heare our aduersaries say, What makes this obseruation for the*

Protestant

Touching the Visibility of the Church.

Protestant Church or faith? I answer, Much euer-
ry way. It furnisheth vs both with a strong de-
fensiuē weapon, and offensiuē also. The defensiuē
may be thus framed:

„ That Church which hath beene perse-
„ cuted, massacred, wasted, and driuen to
„ great extremity, and reduced to a small
„ number, resembleth the true Church, as
„ the state thereof is described in her later
„ Ages.

„ But the Protestant Church, especially
„ since the 1000 yeere after Christ, hath
„ beene persecuted, massacred, wasted, and
„ driuen to great extremity, and reduced to
„ a small number :

„ Therefore the Protestant Church in
„ this respect resembleth the true Church ;
„ and consequently her obscurity maketh ra-
„ ther for her, then against her.

We may also on this Anvil shape an offensiuē
weapon in this manner :

„ The true Church, in the later Ages
„ thereof, must be in great distresse, and dri-
„ uen to a narrow compasse.

„ The Popish Church hath not beene
„ so :

„ Therefore the Popish Church is not the
„ true Church.

For they make eminent Visibillity and splen-
dour, a note of their Church. If they answer, that
their Church, vnder heathen and Arrian Empe-
rors,

Touching the Visibility of the Church.

ours, hath beene grievously persecuted, I reply :

First, that those who suffered Martyrdome in those daies, were rather our Martyrs then theirs, because they sealed with their blood, the truth of Scripture-Doctrine, and not of Popish traditions, or additions.

Secondly, those blessed Martyrs suffered in the first Ages of the Church, long before the 1000 yeere, in which Satan was let loose : but wee speake of the persecutions of the true Church in her latter Ages. Therefore when the Papists insultingly demand of vs, Where appeared your Church in the Ages before *Luther*? the best way to repress their insolency, is, to put a crosse interrogatorie to them, Where did your Church lie hid? When did it fly into the *Wildernesse*, for the space of 1260 dayes? When did the *Beast* with seven heads, and tenne hornes, push at it? In the raigne of what Popes did the *red Dragon* cast a flood of waters to drowne her? As for the predecessors of our faith, and Standard-bearers of our Religion, it appeareth vpon their owne records, how the *Whore of Babylon* embred her hands, and died her garments *scarlet-red* in the blood of them, persecuting and executing them vnder the names of *Berengarians, Lyonists, Henricians, Petrobrusians, Albingenses, Waldenses, Wicklenists, Thaborites, Hussites, Lutherans, Calvinists, and Hugonots*, and the like. Heere see the craft of Satan, and malice of Antichrist and his Ministers : they waste the flock

Touching the Visibility of the Church.

flock of Christ with bloody slaughters, and require of vs, Where are those of our brethren whom they haue slaine? They traduce vs for paucity, whom they by their massacres haue brought to so small a number. They vpbraide vs with those maymes, and skarres which themselves haue given vs, and put vs to produce those evidences which themselves haue burned and made away, as shall appeare more at large hereafter.

The ninth Assertion.

Errors in doctrine, and abuses in practice, for the most part steale in secretly, and by degrees, sensim sine sensu, and are therefore seldome discerned, and openly opposed, before they get head and strength. This * observation I owe to *Vincentius Lyranensis*. *Latenter superinducunt errores, quos nec cito deprehendere valeas, nec facile damnare:* they bring in errors secretly, which a man cannot soone finde out, nor easily condemne. And *Vincentius* seemeth to haue borrowed it of * *Tertullian*, *Nilil magis curant, quam ut occultent quod predicant, sita tamen predicant quod occultant:* they seeke nothing more, then to hide that which they preach, if yet they may bee said to preach that they hide. And againe, * *Obscondisse Serpens quantum potest, totamque prudentiam in laqueorum ambagibus torquet: alie habitat, in ceca detruditur, per anfractus seriem suam euoluit, tortualiter procedit, nec semel totus lucifuga bestia.* The Serpent hides himselfe as much as hee can, and

O * sheweth

* Vincent.
Lyran. de ha-
eresibus c. 15.

* Tertul. ad-
uersus Valen-
tin. c. 1.

* c. 3.

Touching the Visibiliby of the Church.

* 2. Pet. 2. 1.

* Mat. 13. 25.

sheweth his chiefe skill in wreathing himselfe into foulds, hee thrusts himselfe into darke and blind holes, &c. This * note *Tertullian* took from Saint *Peter*: *There shall bee false teachers among you, who shall priuily bring in damnable heresies.* And Saint *Peter* himselfe might gather it from our Sauours words, **Whilſt men ſlept, the enemy came, and ſowed tares.* And therefore *Bellarmino*, and *Campion*, and *M. Fiſher*, doe but dreame, when they conceiue that the enemy hath not sowne the tares of heresies, and superstitions, in the Church of *Rome*, because (as they suppose) that we cannot shew the precise time when all these tares were sowne. For, our Satiour makes answer to this question (*Vnde incunabula? Whence were these tares?*) for vs, *They were sowne whilst men slept.* Changes and alterations are of two sorts: some are violent, and sudden, and with a great noise; others are made by degrees, and come in piece-meale, and without any sound at all. In the former kinde it is no matter of difficulty, out of stories to shew the precise time, when such great and sudden alterations befell in Church or Comon-wealth: but in the latter kinde it is very difficult, and for the most part impossible. When a great tree beeing torne by a tempest, *ingentem traxit spacioſa ruina*, every man obserueth it: but who can tell when a great and thick timber-tree be-ginneth first to rotte? The Historians precisely set down the yeer and day, wherein the Temple of *Diana* was burned by *Heroſtratus*, and Saint

Paul's

Touching the Visibilty of the Church.

Paul's Steeple in London by lightning: but who can out of any Story, or otherwise, designe the day, or yeere, when *Paul's Church* beganne to decay? yet no man that now seeth it, maketh question, but that it is very much ruined: *the beame out of the timber, and stone out of the wall*, cry for speedy reparations. By the Iesuities argument, an aged decrepid man, all gray-headed, might forswear and out-face his Age, because no man, nor perhaps himselfe obserued when hee beganne to grow old first, or had his first gray haire on his head or beard. Our Sauour very fitly compares heresies to tares, which wee see when they are growne, though wee see them not in their first growth, or as they grow. No man can perceiue the *index* in a Watch, or finger in a Diall to wagge or stirre: yet hee that going abroad, when it points to one a clock, and returning home, findeth it points to six, or twelue a clock, knoweth infallibly, that it hath mooued, and that no small space. In like maner, though wee cannot, in all particular points of difference betweene vs and the Church of *Rome*, designe the moment of time, when corruptions and innouations stole in: yet finding the doctrine and manners of the Church at one point (as it were) in the Primitiue times, and in latter Ages at a farre distant point, nay quite opposite; wee know, that the *finger hath mooued*, that is, that great changes, and alterations, and innouations haue beene. Shall wee deny, that there is ido-

Touching the Visibility of the Church.

* *Harm. in
Euangel.*

* *Sess. vigess. 2.
canon. 9. decre-
tum de obser-
uandis et cui-
tandis in cele-
bratione Missae.*

latry in the world, because wee know not who was the first Idolater; nor precisely, when men first fell from true Religion? *Bellarmino* and some others fetch it from some of *Noah's* posterity after the flood: but * *Barradus* endeouoreth to prooue, that the tares of idolatry were sowne in the world before the flood, yet it appeares on no record, who was the first Idolater in the world. Some of *Noah's* posterity degenerated from the true worship & seruice of God, to Gentilism and superstition; yet who can demonstrate the time when, or the place where they first began to adulterate the true seruice of God, with infinite abuses and abominations? How did the Scribes and Pharises, at the comming of Christ, corrupt the doctrine of the Law with false glosses, and abrogate it with their owne traditions? Yet no man can shew the originall or first deuiser of all their false glosses and vaine traditions. To come neerer to our aduersaries: The Fathers in the * *Councell of Trent* acknowledge, that many corruptions & abuses haue crept into the Masse it self, cyther by the fault of times, or negligence and wickednesse of men. *Cum multa iam, siue temporum visio, siue hominum incuria et improbitate, irrepressisse videantur, quae à tanti Sacrificij dignitate abhorreant, &c.* Sith many things, through the fault of times, or the negligence and wickednesse of men, haue seemed to haue crept in (to the Masse) which are repugnant to the dignity of so great a Sacrifice, wee appoint, &c. Yet when these abuses

Touching the Visibility of the Church.

abuses crept in, and by whose fault, neither do they there, neither can any Papist punctually demonstrate. The Physicians iudge of their patients two manner of waies; eyther *a decubitu*, that is, from the time of their lying downe, and yeelding themselues to their bed; or *ab actionibus la-
sis*, that is, from the time that their appetites, and digestion, and other faculties, sensibly faile in dooing their functions. In like manner are we to iudge of the diseases of the Church: some wee may *adecubitu*, from her apparant declining in iudgement to error: but other, which we cannot so iudge certainly of, yet wee may most infallibly by the other meanes, *ab actionibus la-
sis*, from her sensible failings in her vitall faculties and functions, *viz.* Preaching of the Word, Administration of the Sacraments, and exercise of Ecclesiasticall discipline. To cloze vp this note; Though many learned Protestant Diuines haue wrote to good purpose touching the first leake in *Peters* ship, yet none seemeth to mee to hit the point more fully, then our excellently learned Rainolds. * *Primò ait, Gentilitios, deinde Iudaicos ritus, opiniones, concupiscentias ingruisse, ea quasi semina exemplorum et placitorum fuisse, hac primùm per exigua non inter nosci, interdum conspici, et coerceri, pòst sensim augete magis magisque, tum confirmari et gra-
sari latius; donec ad extremum, Religionis facies tota, quasi cancro exarsa, immutata. & Ecclesia Romana ex sancta et fidei profana et perfida facta est. Ita quæ Apo-
stolis Ecclesiam docentibus erant inaudita, ea pòst à pa-*

* Rainol. præ-
lect. i. de libris
Apocryphis.

Touching the Visibiliby of the Church.

tribus capere queri, ambigi. Quia priscis Doctōribus scrupulum monebamus, ea probabilia visa sunt nonnullis, à recentioribus Scholasticis et Canonistis habebantur vera. Quia illi opinati sunt et tenuerunt, hodie Pontifici defendunt pertinaciter, et dissentientes damnant: First, Heathenish, and then Iewish rites and opinions stole in: these were the seedes of ill examples and orders, or customes: these, at the first beeing small, were not obserued; sometimes they were spied, and checked. Afterwards, by degrees, they more and more increased, then were they confirmed and spread further; till in the end the whole face of Religion was eaten out, as it were with a Canker; and the Church of Rome, of a holy and faithfull spouse, became a profane and disloyall strumpet. So those things, which in the Apostles time were vnheard of, after beganne to bee questioned and doubted by the Fathers. Those things which the antient Doctors made scruple of, seemed probable to some, and were held true by the later School-men & Canonists. Those things w^{ch} they held but as opinions, the Papiſts at this day defend obstinately, and condemne all that dissent from them. Iust as *Velleius* * *Paterculus* reports of the Romane State; that, degenerating from the antient vertue and glory, it fell *maturè à rectis in vitia, à vitijs in prava, à pravis in precipitia*; from good to bad, from bad to worse, from worse to worst of all: so the Roman Church, in tract of time, fell from certain truths, to doubtfull *Tenets*; from doubtfull *Tenets*, to manifest

* Velleius
Pater. hstor.
Rom. l. 2.

Touching the Visibility of the Church.

manifest errors; from manifest errors, at last to heresies: where we now finde them, and there leaue them, because they are resolu'd there to stick.

The generall Conclusion.

The Protestant Church, according to the distinctions and Assertions premised, hath beene in all Ages in some degree visible.

Thus much of the first Question propounded by the Iesuite, touching the Visibibility of the Protestant Church in all Ages.

The second Question touching the Catalogue of names follows.

O * *

Touching

Teaching

○ **



Touching the Names of visible *Protestants in all Ages.*

The second Question.

W *Hether visible Protestants are to bee named in
all Ages out of good Authors?*

To this Question I an-
swer, as to the former, by

Distinctions.

Assertions.

The first Distinction.

Visible Protestants are either,

Such as subscribe to the harmony of Protestant Confessions, in each point of faith and Theologicall Conclusion ;

Or such as haue deliuered, either implicitly, or explicitly, *Detinacōs*, positively, or *antithetickas*, by way of opposition, some point or points of Protestant Doctrine ; especially, if it cannot be proued, that they held any doctrine *de fide*, repugnant to the Protestants faith, or different from them in any point of moment, or very materiall, much lesse fundamentall.

In this Question, neither is it reasonable, neither indeed doth the Iesuite demand, that wee

Touching the Names of visible

* c. 1. p. 11.

should prooue visible Protestants in all Ages in the first sense, but in the later onely. His words are, * *For auoiding of all mis-taking, and consequently, needlesse and fruitlesse Disputes, M. Fisher in his Question requireth, first, that names of men in all Ages be set down: whom Sir Humphrey Linde and his friends conceiue to haue been Protestants. Secondly, that those men; whose names they set downe, bee shewed out of good Authors, to agree in houlding some points of faith, in which Protestants differ from Roman Catholiques. Thirdly, that Sir Humphrey Linde or his friends will defend against M. Fisher, that the same men held no other points of faith different one from another, and from the present Protestant Doctrine.*

The second Distinction.

The Names of Protestants are of two sorts;

{ Proper; as, *Bertram, Lollard, Dulcinus, Calvin, Beza, Jewell, &c.*

{ Appellative; as, *Protestants, Gospellers, Reformers, Albingenses, Waldenses, Lionists, Piccards, Turlepins;* and generally, all such names as haue either been assumed by any society of Protestants, to distinguish themselves from others; or cast vpon them by way of reproach, by their Aduersaries: whose reproaches they (and wee) accounted their glory.

In this Question, although the Iesuite seemeth to take Names in the first sense, yet he cannot be

Protestants in all Ages.

so grossly ignorant, as not to knowe, that it is abundantly sufficient for the proof of a visible Church (euen *a posteriori*) to proue out of good Authors the *appellative* Names of Protestants in all Ages. No man doubteth, that it is a sufficient Argument to prooue the Visibilty of the true Church in Israel in *Elias* time, to produce that sacred Record of *seuen thousand* that *neuer bowed their knees to Baal*; albeit neither doth the Spirit of God there set down, neither can any man liuing now tell what was the proper name of any one of them. No Geographer will euer make question, but that there are now many visible Churches of Christians in *Africa*, and diuerse parts of *Asia*, vnder the Turk and Tartar, knowne by the names of *Abyssens*, *Maronits*, *Cophis*, *Armenians*, *Georgians*, or the like: and yet neither can the Geographers themselues peraduenture, nor you nor I presently giue the proper name of any one of them. For my part, I know but one Greck Christian, sometime Student in Oxford; *Metrophanes Critopulus*.

The third Distinction.

These words, *Protestants are to be named*, may admit of a double construction;

{ Either that names ought to be produced, and that we are bound to produce them, to proue the Visibilty of our Church; as if, without such producing, the protestant cause should any way suffer or receiue any prejudice

Touching the Names of visible

Or that such names may bee produced, and that there are such Records yet extant, out of which wee are able to make a Catalogue of Protestant professors.

In this question, the Iesuite holdeth, that the names of Protestants in the first sense are to bee produced, that is, ought to bee produced, and must of necessitie, to proue the visibility of our Church: but hee denieth it in the second sense, that is, that such names can bee produced. On the contrary, my *Tenets* are, that *Visible Protestants are to bee named in the second sense*, that is, are *nominable*; but not in the first sense. Though wee need not make any such Catalogue, yet *ex superabundanti*, I refuse not to doe it: our cause is so richly furnished, that wee can do it though wee are not bound to do it, for the reasons partly alledged in the conference, partly confirmed and enlarged in the defence thereof.

The fourth Distinction.

Good Authors are of two sorts;

Of the first rank: and such are Classicke, Theological or Historical Authors; against which neither Papists nor Protestants much except, but both account them of great worth and credit.

Of the second ranke: and such are those Authors, who though they are not of any singular or eminent note, yet they may bee tearmed good, according to the ages in which they liued, which afforded no better.

In

Protestants in all Ages.

In this question, I restrain not good Authors to those of the first rank only, but admit also of those of the second. For, as when the people at **Capua* were so incensed against the Senatours, that they had a purpose presently to doffe them out of their places and liues too ; a wise man among them aduised them , before they put the ould Senatours to the sword, to thinke of fitter men to put in their places : which when they could not agree vpon, in the end it was resolved, that the ould should continue : In like manner, if the Iesuities except against any of the Authors which I shall alledge in the later blinde ages, as being not of sufficient credit for vs to relie vpon in so weightie a controuersie, as the Iesuities make this to bee ; I require of the Iesuities , to produce fitter men, & better Authors, who liued in those times ; & in case they cannot, then to let those stand for good whom wee alledge for our selues : for wee are to take Authors and Records such as we can finde, not to make such as wee wish. And therefore *Scaliger*, as truly as tartly, reprobeth *Baronius*, *quod Annales faceret, non scriberet*, that he wrote not Annales, but made them out of his owne braine. A true Record, though neuer so foule-written and torne, is better then a forged Deed, though neuer so faire and legible. Some later Papists, excepting against diuers Authors alledged by vs, shall not disable those Authors, vnlesse they can make good their exceptions against them. For example :

* *Bodin. de rep.*
ex Latio.

Touching the Names, &c.

ple: though *Genebrard*, or *Coccinus*, or *Bellarmin.* I speak disgracefully of *Abbas Vrspergensis*, or *Benno Cardinalis*, or *Platina*, or *Aueminus*, yet vnlesſe they can or could iuſtly tax or charge them, they muſt and ſhall ſtand for good witneſſes againſt Papiſts. Theſe cautions and diſtinctions premiſed, I will now ſet downe the ſtate of this ſecond queſtion, in the Aſſertions following.

The firſt Aſſertion.

Among the Profeſſors of the Truth, there may be differences of iudgement; not onely touching rites, and ceremonies, and matters of diſcipline, but alſo touching points of doctrine, ſo the points be not main and fundamentall, or ſuch as are cleerly and expreſſely defined by the Church out of manifeſt Texts of Scripture. This concluſion I ground on thoſe words of Saint Paul: *c* If any man build on this Foundation, gold, &c. or hay and ſtubble, &c. if any mans work ſhall be burnt, he ſhall ſuffer loſſe, but hee himſelf ſhall be ſaued, &c. To this diſtinction of Foundation-doctrine, without which a man cannot be ſaued; and doctrines built vpon the Foundation, which may be held, or not held, without danger of ſaluation, Saint *Ambroſe* alludes: *d* If there be any Church which refuseth faith, and keepeth not the foundation of Apoſtolicall doctrine, leſt it ſhould caſt any ſpot on vs, it muſt bee forſaken. And Saint *c* *Proſper*; where hee inſinuates a diſtinction of hereties. Some like the Pelagian, poiſoning the bowels, and ſurpriſing the very vitals of Chriſts (myſticall)

2 I. Cor. 3. 12.
15, &c.

d *Comment. in*
Luc. lib. 9. c. 9.
Si qua eſt Ec-
cleſia, qua ſi-
dem reſponſat,
nee Apoſtolica
prædicationis
fundamenta
retineat, ne
quam labem
poſſit aſpergere,
deſerenda eſt.
e *Proſp. de*
grat. et lib. arbi-
tri. ad Ruſſi-
num.
Pelagiana hæ-
reſis quibus im-
pietatum vene-
nia viſcera
Eccleſia, atque
ipſa vitalia
Corporis Chri-
ſti voluerit oc-
cupare, &c.

Touching the Names, &c.

(myfticall) Body; others affecting and infecting other parts further from the heart, and therefore not fo dangerous. * *Vincentius Lyrinenfis* glanceth at the former diftinction of doctrines fundamentall, and not fundamentall. The former he calleth, *Fidei regulam*, the rule of faith; the later, *Divina Legis quaefitiunculas*, fubtill questions concerning the Law of God: in which, he faith, we need not much feek the Fathers consent. Saint * *Auften* alfo, when he was preffed by *Julian* the Pelagian with a testimony out of Saint *Chryfoftome*, laieth hold on the buckler of a like diftinction: *Sanctus, inquit, Iohannes Constantinopolitanus negat, efle in parvulis originale peccatum*: Holy, faith he, *Iohn* of *Constantinople* denieth, that originall finne is in little children. *Absit, ut Constantinopolitanus Iohannes. de baptifmate parvulorum, eorumq. à chirographo liberatione per Christum, tot ac tantis co-Episcopis fuis, maximeq. Romano Innocentio, Carthaginenfi Cypriano, Cappadoci Bafilio, Gregorio Nazianzeno, Gallo Hilario, Mediolanenfi refiftat Ambrofio. Alia funt in quibus inter fe aliquando etiam doctiffimi atq. optimi regula catholica defensores (falua fidei compage) non confonant: Et alius aliò, vna de re, melius aliquid dicit & verius. Hoc autem, de quo nunc agimus, ad ipsa fidei pertinet fundamenta*: GOD forbid, that *Iohn* of „ *Constantinople*, concerning the baptifm of little „ or yong children, and their freedom by Christ „ from the hand-writing, fhould gain-ftand fo „ many and fo worthy of his fellow-Bifhops; e-

P *

„ fpecially,

* *Adverf. bar.*

* *Lib. 1. contra
Iul. Pelag. c. 6.*

Touching the Names of visible

„ specially, *Innocent*, Bishop of *Rome*, *Cyprian* of
„ *Carthage*, *Basil* of *Cappadocia*, *Gregorie* of *Nazi-*
„ *anzen*, *Hilarie* of *France*, and *Ambrose* of *Mil-*
„ *lain*. Some things there are, in which the most
„ learned, and best defenders of the catholique
„ rule (the bond of faith preserved) do sometimes
„ not agree among themselves: and one, in some
„ one thing, faith somewhat better and righte
„ than another. But this, wherein now we deal,
„ belongeth to the very grounds of faith.

Vnlesse we admit of such a distinction, neither
we, nor the *Romane Church*, nor the *Greek*, nor
any Church now in *Christendome*, is able to
produce a Catalogue of visible Professors of
their faith in any antient Age, much lesse in all
Ages. And therefore, if *M. Fisher* and his fellow-
Iesuites require of a true Church, a Catalogue
of such Professors as in all Ages held, not onely
the same fundamentall and principall points of
faith, but also all the same doctrinall conclusions
and particular deductions, I must aduise him, in
the words of *Constantine* the Great, spoken to
Novatus, to make a ladder, and go up to heauen alone.
As the Fathers differ from vs in some things, so
also they differ among themselves: yet, as they
esteemed themselves (notwithstanding these dif-
ferences) to be members of the same Catholick
Church; so doo we esteem the said Fathers, pro-
fessors of our Protestant Doctrine. Our Aduer-
saries lay claim to them also; and yet they can-
not deny, but that the Fathers dissent from them

Protestants in all Ages.

in some points of no small moment. *Papius*, the scholar of Saint *Iohn* the Euangelist, did eat the sowre grape of the Millenarie Error: and *Iustin Martyr*, *Ireaneus*, *Lactantius*, and the Fathers generally (before Saint *Ierome's* time), had their teeth set on edge therewith. * *Scaliger*, well seen in Antiquity, obserues, *Omnes veteres Christianos, etiam infra aetatem Augustini, putasse, animas tam piorum quam impiorum in centro terra, tanquam quodam conceptaculo, expectare diem iudicii: quod Tertullianus eleganter dixit, In candida expectare diem iudicii. Prærogativam tamen dant Martyribus, quos uno saltu recta in Paradisum deferri volunt*: All the ancient Christians, yea, euen * before the time of Saint *Augustine*, thought, the soules aswell of the godly as vngodly, in the centre of the earth, as it were in some receptacle, to expect the day of iudgement: which *Tertullian* elegantly calls, * *In candida* to look for the day of iudgement. Yet they yeeld a prerogative to the Martyrs, whom they will haue to bee carried directly into Paradise at one leap or jump. Dooth your Church approoue of this opinion? Saint * *Cyprian* findeth great fault with those, who before his time administred the Sacrament without wine, vsing water in stead of it: *If any of our Ancestors, either ignorantly, or simply, hath not obserued and kept that which our Lord hath taught vs, &c. through our Lords indulgency, pardon may bee granted to his simplicity.* This he proueth to be a grosse error, and a foule abuse; yet he excludeth not them who are tain-

* Ioseph. Scal.
Nota in nouum
Testamentum.

* or within.

* Allud. ad Ro.
Magistr. qui
candidati, &c.

* Lib. 2. Ep. 3.
Siquis de Antecessoribus nostris
vel ignorauerit,
vel simpliciter,
non hoc obserua-
uit & tenuit,
quod nrs domi-
nus docuit, &c.
pote't simpliciter
eius per indul-
gentiam domini
venia concedi,
&c.

Touching the Names of Visible

red with this spot, from hope of saluation. And Saint *Cyprian* himself had reason to censure charitably an errour in others, because himself needed at least a pardon of course for his opinion touching re-baptizing: for, his zeal against Hereticks transported him so farre, that he rejected and disannulled Baptisme administred by them: whereby he may seem to touch dangerously vpon the rock of the Donatists heresie: yet Saint * *Austen* doubreth not to affirm, that he made a recompence for this his errour, by the abundance of his charity in his life, and plentiful effusion of his blood for the testimony of Christ at his death. As it was said of *Augustus*, *b* Pompeij *statuas erigendo, suas confirmauit*; that by erecting Pompey's statues, hee made his owne stand the longer: so we may truely say, that Saint *Austen*, by framing the former Apology for *Cyprian*, made the easier way in the mindes of all indifferently-affected, for his owne defence. I would, that this most judicious Doctor of the Church (for whom all the Christian Churches strue; as the Greek Cities, for *Homer*) *nihil quicquam humani pateretur*. But I haue learned from * *Vincen-tius*, *Nuditatem reuerendi patris neque meis temerare oculis, neque alienis patere velle, sed auersum tegere; quod est erratum sancti viri, nec approbasse, nec prodidisse*. All that I haue already intimated, rather than expressed in this kinde, is to shew, that euery prick is not a wound; euery spot, not a stain in an ancient Writer; that euery difference in judge.

* Lib. 1. contra
Donatistas. c. 18
*Quid ergo? ille
vir sanctus de
Baptismo aliter
sentiens quam se
res habebat, qua
postea pertrac-
tata & diligen-
tissima conside-
ratione firmata
est, in catholica
veritate perman-
sit, & charitatis
veritate com-
pensatum est, &
passionis saepe
purigatum.*
b Tacit. annal.

* *Lyrinen. ad-
uersus hares.*

Protestants in all Ages.

judgement, makes not a rent in the Church; and consequently, that although *Waldo*, or *Wicklef*, or *Husse*, or any other fore-runner of *Luther's* reformation in our daies, might have some private differēces between themselves, and from vs, as the ancient Doctors had, yet that these discords hinder not, but that they and wee may beare a part in some concent and harmony of belief on earth, and sing the same *Halleluiah* in heauen. As for those foule aspersions of *Sorcery*, *Manichisme*, *maintenance of impurity*, and *subiecting God to the diuell*, and the like, laid vpon the *Waldenses* and *Albingses*, *Wicklef* and the *Hussues*, or any of them, we shall easily blowe them away, euen by the breath of our Aduersaries, in the declaration of the next conclusion.

The second Assertion.

The Professors of the truth haue had alwaies false scandals laid vpon their faith and life. Our blessed Redeemers most holy Doctrine and sanctified life, escaped not the slanders of malicious tongues set on fire of hell. Saint *Stephen* was trauced for a blasphemie against God and *Moses*; Saint *Paul*, for *b* Heresie. I tremble to rehearse what malice hath broached against the Saints and Martyrs in the Primitiue Church; as that *c* they worshipped an *Asse* head, et antistitū suorū genitalia, that they murdered *d* Infants, and fed vpon their flesh, and licked their blond; that, putting out the lights, they committed incest, and all manner of filthinesse, one

a Acts 6. 11
b Acts 24. 14
c Minutius
Felix in Oratione.
Audio eos
turpissimi pecu-
dis caput asini
consecratum,
inepta nescio
qua persuasione
reuerari, &c.
d Tert. apolog.
c. 7. Disimul
sceleratissimi
de sacramento
infanticidij,
& pabulo inde,
& post conuiui-
um incestu,
quod euerfores
luminum canes,
lesione se tene-
brarum, & libi-
dinum impiarū
inuerecundata
procurens.

Touching the Names of visible

with another. Let *Rubius*, and *Parsons*, and *Sanders*, and *Coccins*, and *Cocleus*, and *Bolsack*, rid the bottom of their rancorous stomach against *Waldo*, & *Wicless*, and *Hus*, and *Luther*, and *Caluin*: they cannot voyd worse matter of fiction, then such as the Heathen vented against the Primitiue Christians. But as God, in former times, vsed the tongue of *Pliny*, and diuers other Gentiles, to licke out those blots which were cast on the Christians by Gentiles: so, in these later times also, hath God made the tongues of Papists themselues to serue as sponges, to wipe away Popish aspersions vpon the aboue-named Professors of truth. For the 9. Articles objected in particular to the Waldenses by *Antoninus*, *Prateolus*, *Lutzenburgius*, & *Parsons*; Doctor * *Vsber*, now Lord Bishop of *Meshe*, hath so cleared them, euen by the testimonies of Papists, from those erronious assertions and scandalous aspersions, that the Papists themselues seeme to be ashamed of their shameless slanders. It shall suffice, for the strengthening of my former conclusion, to call in three or foure Papists of note, for their purgation: they are *Du Hallian*, *Rainerius*, *Thuanus*, and *Cocleus*. *Hallyan* speaks but lispingly, because he durst not speake plaine, yet hee saith enough to conuince the enemies of the truth, of shamefull calumniation. * The principall point, saith he, which brought the Waldenses into vniuersall hatred, and which charged them with more euill opinions then they had, was the libertie they tooke to blame the dissolutes

* *Lib. de success.
et statu eccles.
c. 6. à para-
graph vices.
ad finem.*

* *Hist. Gal. l. 10.*

Protestants in all Ages.

lutenes of Princes and of the Clergie, yea to tax the Popes themselues : this was the *Helena* that wrought all their troubles, as * *Rainerius* the Inquisitor ingenuously confesseth : *This sect hath a great shew of godlinesse, because they liue iustly before men, and beleue all things well concerning God, and all the articles contained in the Creed: solummodo Romanam Ecclesiam blasphemant et Clerum; onely they speake euill of the Church of Rome and of the clergie.* a *Thuanus*, after hee had set downe truly the opinions of the Waldenses, wherein they concur with the Reformed Churches at this day, addeth, *His precipuis et certis eorum doctrina capitibus, alia afficta sunt de coniugio, resurrectione, animarum statu post mortem, &c.* To these especiall and certaine heads of their doctrine, there are other added concerning wedlock, the resurrection, the state of soules after death, &c. Neuer did any mans stomacke more boyle with rancor and malice against any, then *Cocleus* his against *Wiclef*; whom b hee condemneth to greater torments in hell, then *Iudas* or *Nero*: yet the truth extorted from *Cocleus* himselfe so much, as (in the iudgement of any indifferent man) may cleare him and his scholer *Hus* frō those erroneous Articles that were laid to *Hus* his charge. c *When hee was required by the Bishops, to abiure the doctrine hee had taught, he refused so to do, lest he should wound his conscience and the truth of God; but withall protesteth, and that solemnly, and that three seuerall times, and that at the instant of his death, that hee neuer held*

* *Contra Wald.*
c. 4. *Magnam*
habet speciem
pietatis, eo quod
coram homi-
buz iuste vi-
uunt, & bene
omnia de Deo
credunt, & om-
nes articulos
qui in Symbolo
continentur.
a *Liv. 6.*

b *Hist. Hussit.*
l. 2. Multo gra-
uora esse credi-
derim *Wiclef*
tormenta, quam
sunt apud in-
feros *Iudæ* pro-
ditoris, vel *Ne-*
ronis, &c.
c *Cocleus*.
En ipsi Episcopi
horrantur me
ad reuocandum
& abiurandum
quod ego facere
horresco, metu-
ens ne in con-
spectu Dei siam
mendax, & la-
dam conscien-
tiam meam. Et
post page 111.
Protestabatur,
se ad mortem
duci propter er-
rores sibi falso
imputatos a sal-
sis seftibus.

Touching the Names of visible

held any of those Articles which the false witnesses deposed against him, but held, and taught, and wrote alwaies the contrary. In a word, hee breathed out his last gaspe, with a complaint against his false accusers, for laying to his charge doctrines hee neuer held; taking it vpon his death, that hee taught nothing but the truth of the Gospel, which he would now seale with his blood. Hee had no sooner thus cleared his innocencie, but his enemies set fire on the sagot, and burnt the Saint of God to ashes. And shall wee imagine, that *Wiclef*, with whom *Iohn Hus* praied, that his soule might bee after death, whose picture *Ierome* of *Prague* had in his studie, painted with a garland about it; and the Vniuersitie of *Oxford* crowned his person and doctrine with a more fragrant Garland of praises; whose doctrine was not onely fauoured by diuers Nobles, but also the * third part of the Clergie of England: I say, shall wee so much wrong our iudgements, to imagine, that a man of so rare learning both diuine and humane, so excellently read in Scriptures, should bee the Father of such monstrous bastardy opinions, as are fathered vpon him by some of the Fathers in the Councell of *Constance*, viz. * *Deus tenetur obedire diabolo*, and the like? No, no. That diuel was a lying spirit in the mouth of his accusers, which afterwards possessed the Romish Priests and Iesuits, and by them vented these prodigious slanders vpon our doctrine; affirming, that wee teach, *b that God is the author of sin*; and that all finnes are equall in Gods

* *vid. M. S.*
Wiclef. in Biblio
them. Bodlei, &c

* God is
 bound to obey
 the diuell.
b Cam. rat. 8
Deus est author
& causa peccati,
omnia peccata
paria, Christus
desperationis
vocem emittit.

Protestants in all Ages.

Gods light; that a man may lie for Gods honour; * that Protestants are bound to auoid all good workes, and many the like Assertions, much more condemned, and substantially refuted by Protestants, then any Papists whatsoever.

The * Lyndians, as *Lactantius* reporteth, worshipped God by *execrations* and *maledictions*. *Lyndanus* and other of our Papists, as it seemeth, are akin to them: they think, they doo God good seruice, in blaspheming and scandalizing the truth of God, and the professors thereof. The best is, *illi linguarum, nos aurium Domini sumus*: their tongues are their owne; so our eares are our owne: they are masters of their speech; we, of our beliefe: they may speake what they list; but wee are not bound to belecue, but what wee see prooffe and reason for.

The third Assertion.

God hath, and alwaies had, many true seruants and worshippers of him in secret; whose names cannot bee produced nor rehearsed by an exact Catalogue. I suppose, no Papist wil deny this conclusion, because it is grounded on the Oracle of God. When * *Eliah* complained, *The children of Israel haue forsaken thy Conenant, throwne down thine Altars, and slain thy Prophets with the sword; and I, euen I onely, am left, &c.* the Oracle answereth, *Yet I haue reserved to my self seuen thousand in Israel, &c.* Such were they that sighed for all the abominations

Q *

that

* Bristow mor.

* *Lact. diuin. institut. l. i. c. 21*
Apud Lindum Herculis sacra sunt, quorum a ceteris longe diuersus est ritus, siquidem non eum phemia sed maledictione & execrationibus celebrantur.

* 1 Kings 19
 14. & 18

Touching the Names of visible

* Ezek. 9. 4.

* De refor. eccl.

* Rain. contra
Wald. c. 3.

Inquisitioni hære-
ticorum frequen-
ter interfui, &
compusati sunt
schola in diocesi
Patauensi 41.

* L. 4. Petierunt
castellum cui
Bechnigne nomē
est, ut ait Arne-
us, & Haug fere
milliario ab op-
pido quod nunc
Tabor, & c. Cir-
citer triginta
millia hominum
conuenerunt,
atque ibi trece-
ssæ mensas in
patentibus cam-
pis, erexerunt,
ex quibus Sa-
cramentum
Caluini admi-
nistrarunt.

* L. 10.

that were in Ierusalem : vpon whose fore-head, God commanded a * marke to bee set. Such were those, who though they remained most of them in the outward communion with the Church of Rome, yet groined vnder that Babylonish yoke, and in heart abhorred the idolatrie and superstition rainging in that Church; and they desired, with sighes and teares, a reformation before *Luther*. Of whom, * *Petrus de Aliaco* the Cardinall thus writeth : *As there were seven thousand that had not bowed to Baal : so it is to bee hoped, that there are some that desire the Churches reformation.* Though * *Rainerius* speak but of one and fortie schools, and somewhat a lesser number of Churches of the Waldenses, yet no man will make question, but that there might bee in all the world very many more; especially, sith all those Churches and Schools hee speaketh of, were in one Diocesse. When * *Cocleus* mentioneth *thirtie thousand, who, at the Castle of Bechnigne, eight miles from Tabor, receiued the Communion vnder both kindes*, maugre the decree of the Council of *Constance* : will any man doubt, but there were many thousands more, who receiued the Sacrament in like manner at other places : When * *Du Hallyan* reports, that the armie of the Albingenses consisted of *about the number of 100 thousand fighting men*; euerie mans discretion will adde, that there must needs bee among them a greater number of all sorts, old men, women, and children, which were not able to beare Arms. And there-

Protestants in all Ages.

therefore ^a *Gulielmus Neubrigensis* speaking of them, saith, *that their number in France, Spain, Italy, and Germany, was multiplied above the sand of the sea*: *Rainerius* the Popish Inquisitors own words amount to neere as much, ^c *Hæc secta generalior est omnibus alijs quæ adhuc sunt vel fuerunt*: This sect is the most generall or farthest spread of all sects that euer were: *sepe enim nulla est terra in qua hæc secta non sit*: for there is almost no sect in all the world, in which this sect hath not a part. I conclude therefore this Assertion with the words of ^e *Symeon*, τὸ δὲ κατὰ λόγον ἔχει τῶν δει τῶ πολέμῳ καὶ τῶ ὀνόματι πόντων: What need we Catalogues? we are to fight with hands, not with names.

d *Rerum Angl.*
l. 2. c. 13. in la-
rissimis Gallia,
Hispania, Italia,
Germania pro-
vincijs tam mul-
ti infecti hæc pe-
ste esse dicuntur,
ut multiplicati
esse supra nu-
merum maris
videantur.
e *Contra Wald.*

c. 4.
f *Epist.* 78.

The fourth Assertion.

Some Ages of the Church afford very few Authors of note, whose Writings have come to posterity. Who-soeuer peruseth the Church story, digested into Centuries or Annales, or cast but a glance of his eye vpon the Catalogues of Writers made by Saint *Ierom*, *Suidas*, *Photius*, *Gennadius*, *Abbas*, *Tritemius*, *Illyricus*, and *Bale*, shall finde the Ages of the Church, to resemble the Starres of the skie. In some parts wee see many glorious and eminent Stars; in others, few of any remarkable greatnesse; and in some, none but blinkards and obscure ones: In like manner, in some Ages of the Church, we may behold many worthy and glorious Lights, like Starres of the first or second magnitude; in others, few of any note or

Touching the Names of visible

* Lib. 4. de Rom.
pontif. c. 12.

* *Ennead 9.*
Mirum est,
quanta omnium
bonarum artium
oblitio per id
sempus mortu-
orum animos ob-
repperit, ut ne in
pontificibus qui-
dem ullisue
principibus
quicquid illuce-
ret quod vitam
inuare possit.
* Genebrard.
Chronol. lib. 4.

bright luster; and in some, none but obscure and vnknowne Authors; resembling the least and obscurest Starres in the skie. After we haue passed the eighth Age of the Church, wee fall into *Cimerian* darknesse. * *Bellarmino* cannot speake of the ninth Age with patience, *Saculo hoc nullum extitit indoctius aut infelicius, quo qui Mathematica aut Philosophia operam dabat, vulgò Magnus putabatur.* Then this Age, there was none more vnlearned or unhappie; in which, whosoeuer studied the Mathematicks or Philosophy, hee was commonly accounted a Magician. * *Sabellicus* is at a stand in admiring at the palpable Egyptian darknesse of this Age. *It is wonderfull to consider how great forgetfulnesse of all good Arts, during this time, did steale vpon mens mindes. So that there was no light of knowledge found, either in the Popes or Bishops, or any other Princes, which might further life.* * *Genebrard*, after a sort, blesseth himselfe from this Age: *Infelix dicitur hoc seculum exhaustum hominibus doctrina & ingenio claris, sine etiam claris principibus & pontificibus.* This is called an unhappy Age, empty of men, famous in learning and wit, yea, without famous Princes or Popes. Nay, what the Physicians speak of flegme, It is an humor, *ne ad mala quidem bonus*, not good for any thing, no, not to nourish and prouoke to vice; so it may bee said of this Age, that it yeelded no eminent men, Catholiques or Hereticks. And therefore you shall finde in *Prateolus* his Catalogue of Sectaries, a great baulk in this Age. And

* *Norice*

Protestants in all Ages.

* *Norice* a Iesuiticall Quacksaluer professeth, That in this Age *no new heresie* beganne, and consequently, that he wanteth drugges for his Antidote. But both *Prateolus*, and his bold borrower *Norice*, are much beholding to the *Magdeburgenses*, who handsomly and trimly excuse the matter, laying, *Fugisse Hæreticos, atque in praelatos ac monachos se abdidisse*; that the Hereticks which seemed to bee flowne away (in this Age), were not indeed vanished out of the world, but lay close, and hid themselues vnder Bishops Rochers, and Monkes Coules; where neither *Prateolus* nor *Norice* durst to search for them. As this ninth Age, so the tenth, and some others after were very barren of learned Writers. And therefore no maruaile, if the haruest wee gather in these Ages, of the professors of the truth, and defenders thereof by writing, bee very thinne: for, to leaue an Armie of bastard apocryphall Authors (as the Papists do, to maintain the Popes title), or in so weighty a cause to rely on the ragged regiment of Authors mustred vp, in *Orthodoxographia & bibliotheca veterum, et Epistola obscurorum virorum, &c.* I hold it rather a dishonor, and disaduantage, then any credit or aduantage to the truth.

* S N.
Appendix to
the Antidote.

The fift Assertion.

Since Boniface the Third's time, in the seauenth Age, and much more since Hildebrand in the tenth, such was the greatnesse of the Pope, and transcendent power of the See of Rome, that few durst or might write

Touching the Names of visible

freely against the errors and usurpations thereof. And therefore it is not to be maruailed, that we haue not many; but it is rather to bee maruailed, that wee haue any who haue displayed the abominations of the *Whore of Babylon*. The Answer of a Poet in *Augustus* time, is very famous; who beeing demanded why he replied not vpon *Augustus*, who had writ against him a bitter Satyr, cleanly wiped his lips, and said, *Periculosum est in eum scribere, qui potest proscribere*: It is a dangerous thing to giue him a dash with a pen, who is like to requite it with a slash of a sword; to obiekt against him in inke, who can returne an answer in blood.

*Iuuenal.
Satyr.

Tacit. Eorum
corpora in usum
nocturni luminis
comburebantur.

* *Pone Tigelinum, teda lucebis in illa:*

Qua flantes ardent, & fixo gutture fumant.

Set the Pope or Church of Rome out in her colours, and shee will make you a *light* of the Church, by burning you at a stake. *Platina* and *Occham* long ago, vpon iust cause and lamentable experience, cast this bloodie aspersiō on the Pope and his Adherents. *Occham* frameth his inditement in these words: *Vt intentum suum horrendum ad finem possint perducere, defendentes veritatem prosequuntur, interimunt, innoxium sanguinem fundunt*: That they may bring their horrible purpose to passe, they prosecute such as maintaine the truth, murder them, and shead their innocent blood. *Platina* in these words: *Damnat mandata Christi, qui se Vicarium eius dicit, & credentes in verba Dei exurit*: Hee condemneth the commands of Christ, who professeth and calleth himselfe

Protestants in all Ages.

himselfe his Vicar, and burneth such as beleue in the words of God. *Laurentius Valla*, for writing freely against the forged donation of *Constantine*, lost his libertie and Countrie too. *Occham* was so bold to strike at the Popes triple Crowne, and to oppose some doctrines of the Church of Rome, that hee was therefore excommunicated by the Pope, and so grievously persecuted, that he was constrained to flie to the Emperor for succour: to whom hee made this reasonable motion; *Tu defende me gladio ego d. fendam te calamo*: Defend thou mee by thy sword or power, I will defend thee by my word or pen. Were the *Waldenses* and *Albingenses* murdered by thousands, for Heresie? No: * *Rainerius* cleareth them of that; *Omnia recte de Deo credunt*: They beleue all things rightly concerning God. Why then? *Solummodo Romanam Ecclesiam blasphemant & Clerum*. They speake euill of the Church of Rome and the Clergie. The opinions of the *Albingenses*, * saith *Hallian*, did not so much stir up the hate of the Pope and great Princes against them, as the libertie of speech did, wherewith they used to blame the vices and disolutenes of the said Princes and Clergie, yea to tax the vices and actions of the Popes themselves. This was the principall point that brought them into vniuersall hatred. What was it so inflamed the Pope against the *Hussites*, that hee proclaimed two Croisadoes, and imploied great armies against them? Their administering the Sacrament in both kindes, maugre the

* *Contra Waldenses*. 4.

* *Histor. lib. 10.*

Touching the Names of visible

* Cocle. l. 7.
Hyst. Hufsit.

the sacrilegious decree of the Councell of *Constance* : No. That * he could and did dispence with all. It was that article of the *Hufsites*, gathered out of their writings by *Alanus*. *Papa est bestia de qua habetur in Apocalypsi, 12. Datum est ei, bellum facere cum sanctis.* The Pope is the beast, whereof it is said in the 12. of the *Renelation*; It is granted to him (the beast) to warre with the *Saints*. *Hinc illa lachryma.* Nay rather, *Hinc ille cruor.* This kindled such a fire against the deare seruants of *Christ*, that nothing could or did quench it, but their blood shed in great abundance.

Affert.

* Bodin, de
repub.

For some hundreds of yeeres, the chiefe Records and Monuments of the Westerne Church haue been in the hands of our Romish aduersaries, who haue partly burned them, partly corrupted them, and partly kept them from vs. And herein they deale with vs, as *Theramenus* * his Colleagues dealt with him : who hauing a purpose to question him for his life, first strooke his name out of the Catalogue of the gouernours of the Citty, and then articulated against him. And when he pleaded the priuiledge of all those whose names were written in the Catalogue, they barred him from this defence, saying, That he could not plead that priuiledge, because his name was not in the Catalogue. In like manner our aduersaries take away from vs, or make away from vs our records ; and then they *non-sute* vs, for want of euidence. *Gregorie* the great wrote manie things preiudiciall to the Popes pretensions and vsurpations, and therefore

Protestants in all Ages.

fore *Sabinianus* his successor burnt diuers of his bookes, as ^a *Platina* intimates : and *Sixtus Senensis* ^b expressly affirmeth, That his most wicked emulators did burne the greater part of *Gregories* works, presently after his death. ^c *Auentine* brandeth Pope *Hildebrand* with the marke of a corrupter of Chronicles, and a razer out of them the things that were done. *Cocleus* ^d writeth of *Hus*, *Dum duceretur ad locum pœna, videns in cœmisterio libros suos comburi, subrisit propter eam stultitiam* : While hee was led to the place of execution, seeing in the Church-yard his bookes to bee burned, hee smiled at that follie. And his smiling may seeme propheticall: for, notwithstanding all the meanes that they could possibly vse, to root him and his writings out of the memory of men; yet both (through Gods mercy) are preserued; and some few works also of *Wicklef*. But the great bulk of them, not much ^e inferior to the quantity of Saint *Austens* works, could not escape the fire, beeing so narrowly searched after by the command of diuers Popes, yea and ^f Kings too. If we might haue access to the Popes Library, we doubt not, but that wee should finde many more bookes written, both in Latine and Greek, against the Pope. This, *Cope* acknowledgeth in his Dialogues. As for corrupting ancient Authors, and circumcising later, I referre all that desire to be satisfied in this point, to T.I. his Treatise of the corruptions, &c. as also to the *Indices expurgatorij*, *Quiroga* and *Sanctonall*.

R *

The

^a *Platina* in *Sabin.*

^b *Lib. 4.*

Maiores partem operum

Gregorij statim post mortem eius annis flagitiosissimi excusserunt.

^c *Auentin. ann. Boior. lib.*

^{5.}

Hildebrand. in

Templo Dei,

sedet supra omne quod colitur, extollitur.

Non solum, ad ambitionem suam accendit, fabulas commiscuit, annales corrumpit, res gestas inuertit, sed etiam ecclesia Oracula adulterat.

^d *Coc. hist.*

Hus. lib. 2.

^e *Cocleus lib. 1.*

Scripte quidam

Episcopus ex

Anglia esse libri

adhuc hodie

duo maxima

Volumina, quæ

inde saniti

videantur

aquare opera

Augustini.

^f *Hen. 4. and*

Edw. 4.

Touching the Names, &c.

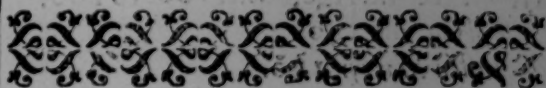
The flourishing Fencer, *Campion*, in his first reason, termeth Protestants, *difficiles Aristarchos, qui arrepta virgula censoria, si qua ad stomachum non faciunt oblucrant*. But doe not Papists more truly deserve to be censured censorious *Aristarchi*? For as *Aristarchus* vsed to raze out the verses of *Homer*, which hee liked not: so hee that hath but halfe an eie, may see, that the Romanists, in their *Indices expurgatorii*, blot out of all sorts of Authors, whatsoever liketh them not, or any way makes against them. But wee hope, wee shall shortly haue a *Vindex* for their *Index*. And therefore, leauing the further prosecution of this point, I will now set downe my last Assertion and generall conclusion.

The generall
Conclusion.

*Remon-
strance, about
the end.

Notwithstanding all the difficulties abouementioned, yet God hath not left his truth, though soe too much opposed, *ὡς ἀμάρτυρον*, to be without witness in all Ages, as may appeare by the learned labors of diuers Protestants about * mentioned: out of whose large fields, as also mine owne particular obseruations, I haue gleaned a brief Catalogue, which may suffice to poynt out a Protestant successiue Church, from Age to Age.

The



The beginning of the Catalogue.

For witnesses to the truth of the
Doctrine wee now professe, and
maintaine in the Church of *England*,
I alledge,

IN the first Age from Christs birth, to
100 yeeeres,

CHRIST IESVS.

The twelue Apostles.

Saint *John Baptist*.

Saint *Mark*.

Saint *Luke*.

Saint *Paul*, with his schollers, *Titus*,
Timothy, and the Churches planted or
watered by them.

Romanes, *Corinthians*, &c.

Clemens, about the yeere 90.

Ignatius, about the yeere 100. with the
Churches to whom he wrote.

The *Tralians*, *Magnesians*, *Tarsians*,
Philadelphians, &c.

The Catalogue.

In the second Age, from 100. to 200.

Polycarpus, 140.

Iustin Martyr, 150.

Methodius, 155.

Dionysius Corinthiacus, 158.

Hegesippus, 160.

Melito Sardenfis, 170.

Polycrates, cum Synodo Aſtatica, 180.

Saint Irenæus, 190.

Clemens Alexandrinus, 200.

These Professors of the truth (not denying others) I alledge for the two first centuries: further we proceeded not in the Conference: and therefore, heere I make a stop for a time, and withall a challenge to *M. Fisher*, to set downe the names of his supposed Papists for these two first Ages, together with such poynts of the Romish Religion, as he will prooue that they maintained: which after hee hath done, I will make good my witnesses, and disprooue his, and then proceed to all succeeding Ages, euen vnto *Luther*, if God permit. *Hic rhodus, hic saltus.*

Hic modus, hæc nostro signabitur area curru.



A defence of Doctor FEATLY
his proceedings in the Conference,
together with a refutation of Master
FISHERS *Answer* (under the
name of A. C.) to a Treatise
intituled, *The Fisher caught in*
his owne Net.

AS *Velleius Paterculus* obserues, that In
the battell at *Philippi*, in which *Brutus*
should haue taken *Anthony* to task; and
Cassius Augustus, it fell out cleane contrary, so
that *Brutus* met with *Augustus*, and *Anthony* mar-
ched against *Cassius*: So it came to passe in this
present combate. D. *White* prepared and proui-
ded to encounter M. *Fisher*, his former Antago-
nist; and D. *Featly* was intreated as an Assistant,
to deale in a second place with M. *Sweet*, if occa-
sion were offered. Yet vpon a cunning trick of
the Iesuite, discovered immediately before the
Conference, it was then on the place of the

Rules for Disputations

meeting, resolved otherwise by some that were principally interessed in the businesse, that D. *Featly* should beginne with M. *Fisher*, and oppose him in the Iesuites question touching the *visibillity of the Protestants Church*; and D. *White* (as there should bee cause) should take off M. *Sweet*, if he interposed, as also answer in the contrary question propounded to the Iesuites, touching the *Visibillity of the Romish Church in all Ages*. Thus D. *Featly*, who intended to be but an Assistant, contrary to his expectation, was made the principall Opponent in this Disputation. Wherein, that hee might the better manage the truthes quarrell, and satisfie his Auditory, hee set before his eies certaine rules, partly taken out of Scripture, partly out of the antient Fathers, to direct his proceedings by them.

* Phil. 2. 3.

The first rule is * Saint *Paul's*: *Let nothing bee done through strife or vaine-glory. God is not in the fire of contention, nor in the whirle-winde of passion, but in the still voice of them, who in meeknesse of spirit seeke the truth out of loue of truth it selfe, not of desire of victory. Nolunt Scriptura docere nisi eos qui doceri querunt*: The Scriptures will not instruct those, who seek not to bee instructed by them in this manner. *Democritus* fitly compared truth to a iewell in the bottome of a Well: if the water bee cleere, we may easily discern it; but if troubled, it is impossible to see the bottome of the Well, much lesse discern the most precious Iewel of truth lying in it. For this

Veritas in profundis dimersa.

in poynt of Religion.

this cause, D. *Featly*, in the beginning of the disputation, as is confessed by A. C. * earnestly besought M. *Fisher* to *deale sincerely, as in the sight of God.* setting aside all passion, and by-respects: and when M. *Sweet* propounded that condition, that *all bitter speeches should be avoided*, D. *Featly* with the rest, most willingly accepted of it, and commended M. *Sweet* for proposing of it.

* Page 15.

The second rule is * *Naxianzens*: τάξις ἀρίστη παντός ἀρχομένου καὶ προήματος καὶ ἑήματος, ἐν θεῷ ἀρχεσθαι, καὶ εἰς θεὸν ἀναπαύεσθαι: *It is the best order in all speech and actions, to begin and end with God.* According to which prescription, D. *Featly* beganne with a short Prayer, Σὺν θεῷ, and ended partly with a * doxologie, adding to his instance *in Christ our Lord and Saviour, blessed for ever; at whose Name all knees must bow, both in heauen, and earth, and under the earth*; partly, by an holy adjuration: M. *Fisher*, I charge you, as you will answer before Christ at the day of Iudgement.

* Naz. Apolog.
1.

* Thanksgi-
ving.

The third rule is * *Epiphanius* his; who obserueth in a Disputation against the *Photinians*, *quod adhibiti sunt, qui utrinque exciperent ea quae dicebantur, quae postea ab utraque parte obsignabantur*: there were appointed Notaries, who did take that which was said on both sides, and their notes afterward were signed by both parties. According to which obseruation, M. *Ailsbury* was chosen and accepted of as Notary on both sides, and
D. *Featly*

* Harf. 76.

Rules for Disputations

D. Featly did set his hand to each Syllogisme, as likewise did M. Fisher to his Answers: and this schedule, containing the substance of the arguments and Answers in the end of the Conference, was sealed with three seales; the Earle of Warwicks, Master Boultons, and Master Bugges.

*Tertul. ad-
uersus Iudæos.

The fourth rule is *Tertullians, first, to meate the ground, and set up as it were the goales, by determining the state of the question. *Summam questionis, faith he, certis lineis determinemus, & aduersus Marcionem, L. 17. His lineis materiam clausimus, inter quas congregimur.* According to which prescription, D. Featly, as soone as he receiued the Question from M. Fisher, returned it in another paper, in which he briefly stated it.

*Aug. contra
Cresc. l. 1.

The fift rule is *Saint Austens, to obserue Logick Forme in Disputation. *Quid tu disputas, si disputare non noueris? Quid est aliud dialectica, quam peritia disputandi? Nonne etiam dialecticè Christus cum Iudæis egit?* Why dost thou offer to dispute, if thou knowest not how to dispute? What is Logick, but the Art of disputing? Did not Christ dispute Logically with the Iewes? And a little after, *Dialecticam nunquam doctrina Christiana formidat:* The Christian doctrine neuer feareth Logick. According to which prescription, D. Featly desired, that both the opponent & respondent should bee tied to Logick Forme: for, nimble wits, like Proteus, will turne themselues into all Formes; and, vnlesse they bee held fast, and
in

in point of Religion.

in a sort forced and wrung with the * knots of Logickall Arguments, they wil neuer be brought to agnize the Truth. *Aristotle* speaks of certain * *Organa mechanica*, artificiaall Frames vsed in Greece. *qua teneros infantium artus ecercerent, ne in praua deflecterentur, sed concinna illorum forma nihil sordum aspectu aut distortū praeferret*: which frames serued to keep straight the limbs and joynts of the infants, that they should not goe awy, but keep due proportion, and a comely shape. Such artificiaall instruments are Logick Formes: they serue to make vs to walk straight, ὁρθοποδεῖν, neither treading inward nor outward in our discourses. To dispute without Logick, is to rule without a Ruler, or draw a Circle without a Compasse, or steer without a Card. In which respect, although M. *Fisher* were very vnwilling to be bound to his Logickall behauiour, yet D. *Featly* had great reason to require it of him, because he bound himself to it, proposing all his Arguments in Logick Form, and disposing them in Logick Method; premising Arguments *à priori*, before his Argument *à posteriori*; and Syllogismes, before his Induction; beginning at the top in the first Age, and descending to the later, according to the order of time, nature & dignity.

The most cunning Work-man that euer wrought with the tools of naturall wit, forceth all Arguments into two kindes;

ΣΕΛΕΚΤΙΚΑ or reprehensorie.

ΔΕΜΟΝΤΙΚΑ or demonstratiue.

S *

Elencticall

* *Nexus Syllogisticus.*

* *Wouerus de Polymathia.*

No conclusion of faith to be proved

Elenctical or reprehensiuve driue at an Aduersary.

Dicticall or demonstratiue aime at a *Thesis* or Position of our owne. The former sort serue to beat downe an enemies weapons on his owne head; the later, to make good our owne ground. The former may not vnfitly be called, *Reprouing Arguments*; the later, Simply and directly *proouing*. D. Featly, in this Disputation, made vse of both: first, of *Elenctical* Arguments, to discouer the weaknes of his Aduersaries; and then of *Dicticall*, to shew the strength of the Protestants cause, and the Visibility of their Church in all Ages.

The first Argument of the former sort was „ couched in these words: *Although diuine and „ infallible faith is not built upon deduction out of hu- „ mane History*. Which may be thus propounded at large:

„ Whosoeuer propoundeth such a Question, „ in which he requireth a conclusion of faith to „ be prooued out of meer humane Testimonies „ and Records, betraieith his grosse ignorance in „ Diuinity.

„ But M. *Fisber* propoundeth a Question, in „ which he requireth a conclusion of faith to be „ prooued out of meer humane Histories and „ Records:

„ Therefore M. *Fisber* betraieith his grosse ig- „ norance in Diuinity.

The *Maior*, or first Proposition, was prooued by

out of meer humane testimonies.

by * Bellarmine's confession; *Historia humana faciunt tantum fidem humanam, cui subesse potest falsum*: Humane Stories and Records beget onely an humane faith, or rather credulity subject to error. And it may bee more strongly confirmed by the testimony of Tertullian: * *Alinnde suadere possunt de rebus fidei, nisi ex Literis fidei*? Can they otherwise perswade in matters of faith, than out of the Writ of faith? And Saint Augustine: * *Solis Canonicis debeo absolutum, sine ulla recusatione, consensum*: I owe absolute consent, without any refusall, onely to the Canonickall Scriptures. The effect cannot exceed the cause; nor the conclusion, both the premises: and therefore wee cannot build a diuine and infallible conclusion (such are all conclusions *de fide*) vpon meer humane testimonies, which are not of infallible truth. All other humane Histories come short of the Apocryphall Books of Scripture: for, you rank them with the Canonickall Scriptures; and we giue them the *next place to them: yet the testimonies out of the Apocryphal of Scripture, may not be alleaged to ground any conclusion of faith vpon them, as * *Ruffinus* affirms in expresse words: *Qua omnia legi quidem in Ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam*: All which Books they would haue read in the Churches, but not be produced to establish faith out of them.

The *Minor* or Assumption is thus prooued:

„ The perpetuall Visibilibity of the Church is a

* Bell. 2. de
Sacros. offic. c. 25

* De praescript.
c. 16.

* De nat. et grat.
c. 61.
And Epist. 112.
Si quid diuinarum
Scripturarum
perspicua firmatur
auctoritate,
sine ulla dubitatione
credendum
est: alij vero
testibus & credere
vel non
credere licet, &c

* Zanch. de
Relig. christ. &
alij.

* Ruf. in symb.

No conclusion of faith to be proved

„ conclusion of faith, evidently grounded (as is
„ confessed) on Christ's promise in Scripture.

„ But M. *Fisher* requireth in his Question, the
„ perpetuall Visibilty of the Church to be pro-
„ ued out of meer humane Authors and Stories,
„ expressely excluding Scripture:

„ Therefore M. *Fisher* propoundeth a Questi-
„ on, in which he requireth a conclusion of faith
„ to be prooued out of meer humane Histories
„ and Records.

The second *Elenctickall* or reprehensive Argu-
ment was couched in these words: *Although this*
Question be grounded on uncertain and false supposalls,
&c. Which may be thus propounded at large.

„ That Question which is grounded vpon an
„ eident false supposall, needeth not to bee dis-
„ cussed, but ought rather to be exploded.

„ But M. *Fishers* Question is grounded vpon an
„ eident false supposall:

„ Therefore M. *Fishers* Question needeth not
„ to be discussed, but ought rather to bee explo-
„ ded.

The *Maior*, or first Proposition, is eident in
it self: for, to such a Question there needeth no
other Answer to be giuen, but simply to deny the
supposall.

The *Minor*, or second Proposition, was thus
proued:

First, if the names of all Professors are not, nor
ever were, vpon Record, then M. *Fishers* suppo-
sall is false, viz. that *A Protestant Church could*

out of meere humane Testimonies.

not have been visible in former ages, unlessse the names of all visible professors can now bee shewed.

But all visible professors names are not, nor euer were on record, as it is certaine, and confessed by *A. C.* p 33.

Therefore Master *Fishers* supposall is false; viz. that *A Protestant Church* could not have been visible in former ages unlessse the names of those visible Professors could be shewed.

Secondly, if all ancient Records are not now extant, then it is no good Argument, to say, *The names of visible Protestants in all ages cannot now bee shewed vpon Record; therefore they were neuer vpon Record.*

But all ancient Records are not now extant:

Therefore it is no good Argument, to say, that because the names of visible Protestants in all Ages cannot now bee shewed vpon Record; therefore they were neuer vpon Record.

These Arguments Master *Fisher* passed by with a drie foot, and by his silence granteth it.

Thirdly, the people of *Africa* mentioned by *Pliny*, were visible men, yet cannot their proper names be shewed & proued out of good Authors: for, good Authors report, they had no proper names at all. With this rather tentative then serious instance, *M. Fisher* and Master *Sweet* were blankt: but Master *Boulton*, though he confessed in effect, that they were gon at the common Law: yet he sought to relieue them by the *Chancerie*, by saying, that *Though those people had no pro-*

A Protestant Church might be visible in

per names, yet they had some descriptions, and might bee knowne by some periphrasis. But it may bee replied,

1. A description or periphrasis is no proper name.

2. They cannot produce out of any good Authors, any particular description of these men, whereby they may bee personally and indiuidually distinguished one from another; but onely a generall description, that *They are a people in Africa, neere the hill Atlas, which haue no proper names*; and thus it will bee easie to produce Protestants in all ages, in a generall description of certaine men, who opposed certaine errors against, and besides the Doctrine of Scripture, and especially the errors of the Church of Rome.

Fourthly, the Author and Head of the Hereticks called *Acephali*, was a visible man, but his name cannot bee shewed and prooued out of good Authors: for those Hereticks were therefore called *Acephali*, or headless, because the certain Author and Head of that Heresie could neuer bee knowne. And heer, if it be lawfull to pay Master *Fisber* with his owne coyne, a man might truly say, that *both himselfe*, and his *assistent Master Sweet*, and their good friend at a dead list, Master *Boulton*, were all *nonplussed* with this argument, for they replied nothing to it.

Fiftly, the falshood of Master *Fishers* supposall (the defence whereof Master *Sweet* rashly vnderooke

all Ages, yet their names not now extant.

dertooke in the conference) may bee farther manifested by diuers other instances ; as,

First, there were 7000 .in *Elias* time, who *neuer bowed their knee to Baal* : yet their names cannot be shewed nor proued out of good Authors.

Secondly, there were who opposed the corrupt glosses of the Scribes and Pharises , and their false doctrine, or at least assented not vnto it, in the age immediatly before Christs Incarnation : yet their names cannot bee shewed and proued out of good Authors.

Thirdly, the first brocher of the errors touching the proceeding of the holy Ghost, and Authors of the schism and rent between the Greek and Latine Churches, were visible men, yet their names cannot bee shewed and proued out of good Authors.

Fourthly , they who first brought into the Church the administration of the Sacrament vnder one kinde onely, were visible men : yet the names of * them cannot bee shewed nor proued out of good Authors.

Fifthly , there were Bishops in almost euerie Diocess of England & Ireland, and other Countries, as also Parsons of Parishes, succeeding one the other for about 1000 .yeers : yet the names of such Bishops and Parsons cannot bee shewed and proued out of good Authors.

Sixtly, Master *Fishers* and Master *Sweets* Ancestors from *Noah*, according to the flesh, were visible men : yet all their names cannot bee shewed

* Greg de Valent. de legit. vs. Eucharist.

A Protestant Church might be visible in

shewed and proued out of good Authors.

And here the Protestants might iustly call for names, as the Papists did in the conference when their Champions were at a fault.

First, there were a people of *Africa*, neuer christned by any proper names. *Names, Names,* where are their *Names?*

Secondly, there was an Author of the Heresie of the *Acephali*. *Names, Names,* where is his *Name?*

Thirdly, there were 7000. in *Elias* time, who neuer bowed their knees to *Baal*. *Names, Names,* where are their *Names?*

Fourthly, there were those who opposed the corrupt glosses of the Scribes and Pharises in the age before Christs Incarnation. *Names, Names,* where are their *Names?*

Fifely, there were those that first broached the error touching the proceeding of the holy Ghost. *Names, Names,* where are their *Names?*

Sixtly, there were those that brought into the Church the administration of the Sacrament vnder one kind onely. *Names, Names,* where are their *Names?*

Seuenthly, there were Bishops almost in each particular Diocesse of England, and Ireland, and other Countries, as also Parsons of Parishes for about 1000. yeeres. *Names, Names,* where are their *Names?*

Eightthly, *M. Fishers* and Master *Sweets* Ancestors, descended from *Noah*, were visible men.

Names,

all Ages, yet their Name not now extant.

Names, Names : where are their Names ?

The third *Elencticall* or reprehensive Argument was implied in D. *Featly's* challenge to M. *Fisher*, to name any City, Town, Village or Hamlet, where the present Romish faith was taught for five hundred yeers & more next after Christ. And indeed heer the Title of the Conference was verified, *M. Fisher was caught in his owne Net* : for, in propounding the Question of the Visibility of the Church in all Ages, he spred a strong Net (as hee thought) to catch D. *White* and D. *Featly*, in supposing it to be impossible for them to proue the Visibility of the Protestant Church in all Ages, especially in the Ages immediatly going before *Luther*; but hee was caught in his owne Net, by being put to proue the Visibility of the Romish Church for five hundred yeers immediately after Christ. And therefore we turne his owne *Ordinance* vpon him, wherewith hee intended to batter down the walls of our Sion.

„ The true Church must haue been *visible* in
„ all Ages before *Luther*; yea, so *visible*, as M.
„ *Fisher* pretendeth, that *The Names of the Professors of the faith thereof may be shewed and proued*
„ *out of good Authors.*

„ The Romish Church hath not been so visible :

„ Therefore the Romish Church is not the true Church.

The *Maior* or first Proposition is the Iesuities owne.

Of the Inuisibility of the Romish

The Assumption is thus prooued :

„ No Church, holding the entire doctrine of
 „ the *Councell of Trent* in generall, or the fifteen
 „ *Tenets* set down in the Conference in particu-
 „ lar, can be shewed for siue hundred yeers and
 „ more after Christ.

„ But the Romish Church holdeth the doc-
 „ trine of the *Councell of Trent* in generall, and
 „ those fifteen Articles in speciall :

„ Therefore the Romish Church cannot bee
 „ shewed to haue been visible for siue hundred
 „ yeers after Christ.

And first, that no Church within the space a-
 boue-named, can bee prooued to haue held the
 foresaid *Tenets* of the present Romish Church,
 was proued in the Conference by *M. Fisher's* si-
 lence, and much more by *A.C.* his silence in his
 Answer to the former Conference. Heer *M.*
Fisher was as mute as a Fish. *Campion* in his tenth
 reason boldly affirmeth, that *omnes res & uocula*
 prooue the Romish faith : but we could not hear
 so much as any *voces* or *uocula* from *M. Fisher*, to
 testifie, much lesse to iustifie the Romish faith in
 the first and best Ages. *Plinie** writes of the **Lo-*
custa or Lobster, that he is so afraid of the *Polypus*,
 that it is death for him to see him : so wee may
 truely say, that *M. Fisher* was so afraid of the fif-
 teen Articles mentioned in the Conference to
 bee justified by Antiquity, that it was death to
 him to name them. And therefore when hee
 comes to that part of the Conference, he passeth
 away.

Pour contrél.

* *Plin. l. 9. nat.*
hist. Polypum in
tantum Locusta
pauet, ut si iuxta
viderit, omnino
moriatur.

Church in the first and best Ages.

away in an *Homerickall* Cloud, saying, *Heer D.* Fearly made an insolent Challenge. But *A.C.* durst not set down so much as the words of the Challenge in particular, lest his Catholique Disciples should be scandalized at it.

Secondly, the Inuifibility of the Romish Church, for many hundreds of yeeres after Christ, may be inferred from the confessions of our learned Aduersaries. *Alfonsus* confesseth for Indulgences; *Roffensis*, for Purgatory; and *Gregory de Valentia*, for Communion vnder one kinde, that they were no part of the beleefe or practice of the ancient Church. Verily I beleeue, *Alfonsus à Castro* and *Roffensis* needed a pardon for so expressely professing the nouelty of Pardons and Indulgences. * *Alfonsus* his words are, *Multa sunt Posterioribus nota, qua Vetustissimi Scriptores prorsus ignorârunt. De Transubstantiatione, rara in Antiquis mentio; de Purgatorio ferè nulla. Quid ergo mirum, si ad hunc modum contigerit de Indulgentijs, ut apud Priscos nulla sit mentio?* There are many things knowne to later Writers, which the Ancients were altogether ignorant of. There is seldome any mention of Transubstantiation among the Ancients; almost none of Purgatory. What maruell then, if it so fall out with Indulgences, that there should be no mention of them by the Ancients? * *Roffensis* strikes in *Vnifons* with him: *Cùm Purgatorium iam serò cognitum atque receptum vniuersa Ecclesia fuerit, quis iam de Indulgentijs mirari possit?* Sith Purgatory hath been

* L. 8. contra
hæres. verbo.
indulg.

* Contra Lu-
therum, c. 18.

Of the Inuisibility of the Romish

* *Lib. de legit.*
vsu Euchar. c. 8

so lately knowne and receiued of the whole Church, who can now wonder concerning Indulgences? As for communion vnder one kind, and depriuing the Laity of the Cup (which *Gelafius* calleth, *Grande sacrilegium*, a great sacrilege) that it was an abuse lately crept into the church, we need no more pregnant testimony, than *Gregory de * Valentia* voluntarily affoordeth vs: *Minimè negamus, quum utraque species olim administrata sit, ut apparet ex Paulo, 1. Cor. 10. Cypriano, Athanasio, Hieronymo, &c.* We deny not, that the Communion in ancient times was administred vnder both kindes, as appeares out of *Saint Paul, Cyprian, Athanasius, Hierom, &c.* and in his tenth Chapter. *Et quidem quando primum vigere cepit consuetudo communicandi sub alterâ tantum specie in aliquibus Ecclesiis, minimè constat: cepit autem ea consuetudo in Ecclesiâ Latinâ esse generalis non multò ante tempora Concilij Constantiensis:* And truely it appeares not when this custome of communicating vnder one kinde onely, began in some Churches: but it began not to be a generall custome in the Latine Church, much before the Councell of *Constance*. I will heere instance in one Particular more: and That is the publique Seruice in an vnknown tongue, which was brought into the Church by Pope *Vitalian*; who, as * *Wolphius* sheweth, brought-in the Latine Seruice, and obtruded it to the whole Church precisely, in the year 666, which is *the number of the Name of the Beast in the Apocalypse*. I intreat the Reader

* *Recondit. Lett.*

Church in the first and best Ages.

Reader to take speciall notice of it, that **Irenaeus* findeth the numerall Letters, 666, in the word *ΑΧΤΕΙΒΟΣ*: and *Wolphius* prooueth out of Popish Writers, that this very yeer, 666, the *Latine* Bishop *Vitalianus* commanded Latine Seruice in the whole Christian world.

And this may serue for the confirmation and illustration of the former sort of Arguments v-
sed by *D. Featly* in the Conference.

For the later, which were *Difficall* or demonstratiue, partly drawne *a priori*, from the cause, and propounded in Syllogisticall Forme; partly *a posteriori*, from the effect, and propounded in an Induction; they march on in their owne strength, and need no conuoy. Some weak resistance hath been made by some stray Troops, who are met withall in the precedent Remonstrance. But now, after fise Moneths, *M. Fisher*, leuying all his forces, biddeth them battell, and proclaimeth it by his Herauld, *A.C.*

*Iren. l. 5. ad-
uers. haer. c. 3.
ΑΧΤΕΙΒΟΣ
nomen habet
666. et valde
versimile est, et
non ipsum
regnum hoc ha-
beret vocatum:
Latini enim sunt
qui nunc regnāt.



A Proœm to the Answer to
the Conference.

WE read a pleasant Story in *Athanasius*, of a fellow, that, beeing somewhat heauie, took a *brasse pot* which hee had in his hand, and put it vnder his head for a *pillow*, and so laid him downe to sleepe : but finding That his pillow some-what vneaseie, with all the wit he had, he rose vp, and filled it full of feathers and straw within, and thereby thought he had made it much softer, and took a nap vpon it. If I should not apply this Story, the intelligent Reader soon would : You, *M. Fisher*, are the man, who finding your former Answers, vpon which you relied in the Conference, to bee very hard, vncouth, and not to be endured ; now, in this your defense of them, you as it were fill the *brasse pot* within, with *feathers* and straw, that is, stuffe out and bumbaste your former Answers with verball distinctions, impertinencies, tautologies, cauils, and vntruthes : for all the feathers and straw, the pot is brasse still, as hard as euer it was ; and, for all your new qualifications and falsifications, your former Answers are

Absurd Paradoxes miserably defended.

are as harsh and vn sufferable, as euer before : so that hee needeth a brow of brasse, that will rest or rely vpon them. For example :

1. About the beginning of the Conference, you were driuen to these *Solacismes* in Grammar, to affirm, that *Two* vtums *imply not two* quæres ; that *whether the Church, &c.* and *whether the names, &c.* make but one *whether* ; that the Copulatiue (*and*) coupleth nothing ; that these words (*It is not*) in the singular, are to bee referred to that part of the question, *Whether names, &c.* in the plurall. To these absurd *paradoxes* in Grammar, against all common sense, you answer, *To cut off all needlesse wrangling about the Adverb vtum, whether, and the Copulative et, and, as if Grammar-scholars had been disputing, rather then graue Diuines, who were not to stand on rigour of Grammar, &c.* Be-like, graue Diuines are priuiledged to bee ἀγράμματοι, ἀναλφάβητοι, vnlettered, vnchrist-croft, to vtter non-sense, to speake false English at their pleasure, as the Pope did false Latine, when he said, *Fiatur*, for *fiat*, in contemptum omnium *Grammaticorum*. But, as the Romane Grammarian told the Emperour, who vsed an vncouth word, * *Cinitatem ab Imperatore hominibus dari posse, verbis non posse*, that it was in the power of the Emperour, to make men free of the City of *Rome*, but not words : so let mee tell you, that the Pope may dispense with you for breaking the rules of your order, in so much intermeddling (as you doe) in euil affaires ; but hee cannot dispense with

Page. 17.

*Bentius orat.

Absurd Paradoxes miserably defended.

with you, for breaking of Grammar Rules. *Priscian* may lay his *action* against you in all *courts*, & there lies no *prohibition* in a case of this nature.

2. You were driuen to these *Solacismes* in Logicke. First, *In a true Syllogisme to answer to the conclusion*: For which you would haue beene hissed out of the Schooles in our Vniuersities. Secondly, *distinguish vpon a proposition, and apply the distinction to no term*. To the former you answer, *This idle exception*, *M. Fisher*, attending to the matter, did not regard; but might haue told him, That it is not vnusuall, after a distinction made both to Maior and Minor, to apply the like to the conclusion. It is true, he might haue said so (as you doe now): but is that sufficient without farther prooffe? Name the place where it is vsuall. I am sure it is alwaies improper and needlesse: for the conclusion in disputation, is alwaies a proposition giuen by the answerer, to the opponent, to inferre & conclude it in his argument: and therefore it is alwaies supposed to bee agreed vpon for the meaning of it, before it comes to be concluded in a Syllogisme. The Answerer may alwaies distinguish of *premises*, because they are new propositions not before debated vpon: but the conclusion is either the originall *Thesis* it selfe, propounded by the answerer, (which if it be ambiguous, he ought to haue explicated it, in setting downe the state of the Question) or it is one of the premises in the *Opponents* Syllogisme: in which, if there lay any ambiguity, the Respondent ought to haue distin-

Absurd Paradoxes miserably defended.

Page. 26.

distinguished vpon it before, when it was the *Major* or *Minor* proposition; and not, when being distinguished or denied before by the Respondent, it is now by the Opponent in a true Syllogisme made the *Conclusion*. To the second you answer: *That which D. Featly thinketh to bee a straine of new Logick, to distinguish vpon a proposition, without applying the distinction to any particular tearme, is not so strange as he maketh it. As for example: When one saith, An Athiopian is white, neither the tearme Athiopian alone, nor the tearme white alone, in it selfe, needeth distinction, because it is not equiuocall.* ποιον ἐπὶς φυχὴν ἔρχος ὁλόντων? What a strange speech is this? Is not the tearme *albus*, white, equiuocall? Doe not almost all later Logicians giue it, as a most knowne instance of an equiuocall *tearme*? Which may bee taken two waies, either absolutely, ἀπλῶς, and in whole, as when wee say, *Nireus is albus*, *Nireus* is a white man, ὃς καλλιστος ἀνὴρ ὑπὸ ἰλιον ἦλθε; or κατὰ τὴν, *secundum quid*, in some respect or part, as when wee say, *Ethiops est albus*, a black Moore is white, to weert, in his *teeth*. It is true, that as Poyson infecteth the whole bloud, yet the substance of it lies but in one principall part: so an equiuocation in any part of a proposition, in some sort, affecteth the whole: yet this equiuocation lieth alwaies in one tearme, to weert, in the *subiectum*, or *predicatum*, if the proposition bee properly equiuocall; and in the *copula* and construction, if it bee properly amphibologicall: as, *Aio te, Aécida, Roma-*

Absurd Paradoxes miserably defended.

nos vincere possite Romanos, or Romanos te. But note M. Fijber (if you knew it not), that one of the three *termini* in a Syllogisme, may containe many words: neither can you name any ambiguous Proposition, in which it may not bee shewed, in which Logick *tearme* the ambiguity lyeth.

*Page 30.

3. You were driuen in the Conference to this *Solacisme* in Philosophy, to affirme, That *Media* may be said *directa*, yet not to tend *ad directum finem*. Hereto he answers, * If M. Fijber did say these words, his meaning may bee gathered out of his former explication; in which he shewed, how the direct end of the Disputation was not, to treat of particular controversies, but to finde out, first by other meanes, the true visible Church, whose professors names may be shewed in all Ages out of good Authors: those *Media* therefore *Directa*, as D. Featly termed them, might in some sort be so tearmed, as beeing directed by D. Featly, to his owne end, of transferring the question to particular Conferences, but not *ad directum finem*, that is, not ordained to the direct end of the Disputation, viz. to shew a visible Church of Protestants in all Ages, whose names may be shewed out of good Authors. Of the end of the Dispute, & how my arguments tended directly to that end, enough hath been said before in the Remonstrance. But admitting that they tended not to the direct end, M Fijber should haue said, *your Media were not Directa*, because they tended not *ad directum finem*: but he saith, *your Media were Directa*, but not tending *ad directum finem*;

Absurd Paradoxes miserably defended.

finem; thereby flatly contradicting himselfe in the same proposition: for, *Media*, or meanes, are said in relation to an end; therefore, if they are direct, they must needs tend to the direct end. To say, *Media* are *Directa*, and not tending *ad directum finem*, to the direct end, is all one, as if he should say, This shoo indeed is fit, but not for the foot: This is the streight way, but not to the place you would goe to: The aime is right, but not to the marke: The saddle serueth fit, but not to the beasts back: The knife is keen, and sharp, but not to cut. For, as a shoo is said to be fit onely in respect of the foote: and the way straight, in respect of a mans intended iourney: and the aime right, in respect of the marke: and the saddle to serue fit, in respect of the beasts back, for which it is made; & the knife keen, in respect of cutting: so are *Media* said to be *Directa*, onely *ratione finis*. And therefore I had iust cause then to vse the English Prouerbe, *This is a Bull*; and now the Greeke, *ὅς ἐστὶ γλώσσης*.

4. You were drinen to the worst solæcisme of all in Diuinity, to refuse to answer to Christ and his Apostles, yea though you were solemnely adiured thereunto. To this (to omit impudent denials & apparant contradiction obserued by the witnesses in the Attestation) you answer, that You would not permit me to diuert either to dispute about Christ, or his Apostles, or any other point, till Names were giuen in all ages: *for, this had been*, say you, *to follow two Hares*

Pag. 64. & 65.

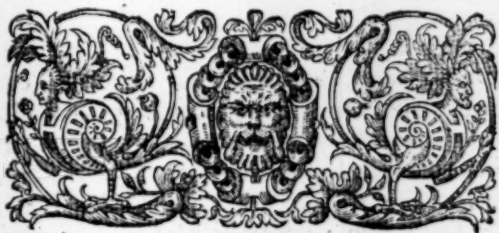
Pag. 65.

Absurd Paradoxes miserably defended.

as once, and so to catch neither. A light Answer, Master Fisher, to so weightie a Charge. Christ and his Apostles should not have been so flightned. But you say, To instance in Christ and his Apostles in the first Age, was, *To follow two Hares*. Do you remember which was the Hare we were to hunt? Was it not the *Visibility of the Church in all Ages before Luther*? And could a man possibly take a more direct and orderly way, then to begin with the first Age, and the first of the first Age? If this were not the way to catch the Hare, your owne Hunts-men, that prating *Prateolus*, and his honest transcriber *S. N.* were at a great fault: for, they begin their Catalogue where I do. Will you not be angry, Master Fisher, if I tell you the truth? I hunted not two Hares at once: but when you were deuising and printing your Answer in the* Cellar or Cell near the Wind-mill, your head swomme, and your brains ran round, and you knew not well your selfe what you did, as will appeare to any, who will compare my Reply with your Answer, which I here transcribe *verbatim* (though not alwaies following you *word* *word*, because you often double, and more often start aside); requiring of you the like. And I begin with your Title.

* By Islington.

An



*An Answer to a Pamphlet, intituled, The
Fisher caught in his owne net. In which,
by the way, is shewed, that The Protestant
Church was not so visible in all Ages, as the
true Church ought to bee; and consequently,
is not the true Church, of which men
may learne infallible faith
necessarie to saluation,
by A. C.*

D*ignū patellā operculū; such a cup, such
a Couer; such ware, such inscriptiō
on the outside of the box: such as
the Inne is, such is the signe: such as
the Clocke is, such is the Index or Finger of the
Diall. A crackt Cup, and a false Couer; naughtie
ware, and as bad an inscription; a cheating Inne,
and a lewd Signe, an vncertain Clock, & a lying
Index; a book full of falshood & fraud, & neuer a
true word in the title: for, neither is it an answer to*

the *Phanphlets* so intialed, but a Cauill at some passages therein; neither in this Answer (as hee rearmeth it) is shewed, that *The Protestant Church is not the true visible Church*, but rather the contrarie, as shall appeare by discussing it; neither was it penned by *A. C.* but by Master *Fisber*, who before was caught in his owne net, and now danceth in a net, vnder the name of *A. C.* thinking, that no man seeth him: yet your Net is not so close, but that I plainly see you thorow it; and I gesse at the reason why you throwd your selfe vnder the Characters of *A. C.* There are many passages in this Answer; in which, Master *Fisbers* ingenuity, and sincerity, and modestie, are set vpon the Last. These commendations of Master *Fisber* would haue lost all their grace in his own mouth, as a Turkeys doth the luster on the finger of a dead man: but it becomes *A. C.* well enough, to blazon the Armes of Master *Fisber*. Moreouer, by thus borrowing the letters of your friends name, you play fast and loose. If any man like your Answer, then it is yours; but if hee dislike it, then it is *A. C.* as

* *Orat. pro Ch. Plantio.*

* *Tully* being girded at by *Laterensis* for a common Iester, answereth, *Quod quisque dicit, id me dixisse dicunt: ego autem si quid est quod mihi scitum esse videatur, et homine ingenuo dignum atque docto, non aspernor: stomachor verò cum aliarum non me digna in me conferuntur:* Other mens jests are fathered vpon mee: and if they bee wittie jests, and haue salt in them, I am content to father them; but

but if dry and vnsauorie, I will not owne them.
In like manner in your booke :

— *Si quid tamen aptius exit :*

Quamquā hac rara auis est: siquid tamen aptius exit,

It there be any thing sharply spoken, & to good purpose, *M. Fisher* will challenge that to himself: but if any thing bee spoken impertinently and barly (as indeed the greater part of your Musick goes vpon flats) then *A. C.* must beare it out. Howsoeuer, in my judgement, *M. Fisher*, you had better haue taken off your mask, and dealt openly: for, by this concealing your true name, you giue your selfe a blow, and your cause a wound. Were not you a *Nominall* in the Conference? Did not you stand wholly, in a manner, vpon *Names*? and will not you now set your owne name to your owne Work? A man would think, that you, who are stored with so many * *Names*, might haue bestowed, at least, one of your old *cast Names* at full length on your Title-page, and not put your Reader to spell *A. C.* who, I can assure you, spells them vnhappily. One spel-leth thus: An Answer written by *A. C.* that is, *A Counterfeit*; another, *A. C. A Caniller*; a third, An Answer written by *A. C.* that is, by *A Cox-etc.* *quod dicere nolo*: but I spare you, and leaue your Title, and come to your Preface.

* *Percy*; alias
Stebden; alias
Fisher.

Master

Master FISHER'S Preface.

GEntle Reader, although I doubt not, but all that beee wise and iudicious, especially if they duely consider the occasion & state of the question lately treated (in a Conference betwixt Doctōr White, and Doctōr Featly Ministers, and Master Fisher and Master Sweet Iesuites) will easily discern (even by that false relation which is set out in print by a Protestant) that the Protestants cause hath not gained any thing.

Doctōr FEATLY'S Answer.

Iohn 18.23

AS our Blessed Sauour spake to the High-priests seruant, saying, *if I haue done euill, beare witnesse of the euill; if well, wby smitest thou me?* In like manner, the Protestant Relator may checke you: If hee haue done you any wrong in the relation, or set downe any thing vntruely, conuince him of it; if not, why doe you smite him with your tongue and pen? It is your owne Maxime, that *No man will lie for the advantage of his Adversarie, or for his owne disadvantage*: but you here say, that *The Protestant cause hath gained nothing by the relation*. Therefore it should seeme, by your owne argument, to be a sincere, and not malicious relation. Howsoeuer, if the Protestant cause hath gained nothing by it, your cause hath lost nothing by it; and if so, why do you

you so maligne and persecute, euen vnto banishment, an innocent Relation? Why do you forbid your Romish Catholiques to reade it? Why apply you so many salues, both in writing and in print, if there be no sore? What the Protestant cause gained by the Conference it selfe, or the relation thereof, *malo in aliorum opinione relinquere, quam in oratione mea ponere*: it is fitter for me to heare, then speak. I am sure, Doctor *White* and my selfe haue gained much ease by it: for, before the Conference, wee could neuer bee quiet for your challenges; but since, wee haue neuer been troubled with you. It seemes, you had enough of that short Encounter. But you will say, No blowe was struck home: no arrow was drawne vp to the head; no argument prosecuted to the full, at that Meeting. How then could the Protestant Cause gaine any thing by it? By your miserable euasions, and manifest flight and tergiuersation, you, who were *ante pugnam anidus & tumidus*, were *in pugna pauidus & timidus*: like Captaine *Iohn*, mentioned by *Sime-sius*, who in the maine fight, fled amaine, digging his horse-sides, letting loose the Reanes, laying on amaine with a switch, &c. *ἐκμάττων τὸν ἵππον ἀπασσάν ἡνίαν ἀφείς κεντρεῖ πάντι χρόμενος, καὶ ἡ μάλιστα πυκνὴ καὶ ἡ βοὴ τὸ κελύεινον ἔχει.* &c. It will be said, If you fled in such manner, why did not I follow after you? Because in your flight you brake the bridge, by refusing to answer Christ and his Apostles. *Scripturis non loquentibus, quis loquetur?*

Where Christ and his Apostles cannot be heard, the holy Father was resolved neuer to speake. I account it no foile to my cause, to bee non-futed in that Court, where Christ and his Apostles are excepted against. Where the Charters of our saluation are not pleadable; giue mee leaue, M. Fisher, to speake to you Iesuities in the words of

* Athanasius
de Incar. Christi.
Si discipuli essis
Scripturam, per
eas nobiscum
incedite; si di-
uer(a a scriptu-
ris aulicis fabu-
lari, cur nobis-
cum decertatis,
qui neque loqui
neque audire
sustinemus, quod
extraneum sit.
akistis, dicente
Domino, si
maius in ser-
mone meo, eritis
mei. Discipuli?

* Athanasius: If you are the Disciples of the Scrip-
tures, and Christs scholars, walke with vs by them: if
you wil talk extravagantly and diuersly from the Scrip-
tures, why do you contend with vs, who dare not to speake
or heare any thing without them, or different from
them, our Lord saying, If you abide in my sayings, you
shall bee my Disciples?

Master FISHER'S Preface.

Neuerthelesse, because those who bee partially af-
fected, or of meane capacity, may (as it is to be doubted
diuers doe) conceiue & speake amisse of this matter, to the
disgrace of the Catholique cause, and the prejudice of
their owne and other mens soules; I haue thought it
meet to set out a true relation of the occasion, pro-
gresse, and issue of that Conference; and this in such
sort, as diuers falsehoods of the Protestant Relator may be
easily perceined, and the weaknesse of the Protestant
cause may be evidently discovered: which is also so bad,
as it seemeth it cannot bee supported; but by setting out
such lying relations.

The Answer.

Nescio quo pacto vos inuicem facis a me esse. You haue
said

said that which I should haue said. When Saint Hierom iustly taxed *Sabinian* a Deacon, for deflouring a Nun, *Sabinian* reflects vpon Saint Hierom, and laies foule aspersions of lewdnes vpon him : but the difference was that which S. Hierom charged *Sabinian* with, which was *per veram convictionem*, by true conuiction : but that which *Sabinian* charged Saint Hierom with, was *per falsam convictionem*, by false conuiction, or forged calumniation. Thus the case stands betweene the Protestant Relatour and you, Master Fisher. Hee laies *crimen falsi* to your charge, *per veram convictionem*, by true conuiction : hee proues falshood by you, by vnanswerable arguments drawne from euident circumstances, and your owne confession, and multitude of witnesses beyond all exception : see the Attestation. Whereas you object falshood to him, it is *per falsam convictionem* : you falsly impose falshood vpon him : you say, that there is falshood in his relation, but you proue no such thing. Your *αὐτὸς ἐφιν*, heere cannot carry it; first, because the particulars you deny, neerly touch your credit and reputation : therefore it stands you vpon, to deny them. *Negash hac facta : turpis enim et periculosa est confessio* : you deny matters of fact alleadged against you in the Conference, because you cannot with safety or credit confesse them. Besides this legall exception against your witnesse in your owne case, you are a Friar, and therefore (according to the ancient

Cic. in Ver.

English Proverb) a Lie with a rime to it. Thirdly, you are a Iesuite: and therefore (vlesse you will swarue from the rule of the prime men & Ring-leaders of your society) you maintain the wholesome and profitable vse of an equiuocating Lie. What doo I or any man knowe, whether, when you speak of diuerse false-hoods of the Protestant Relator, you reserue not in your minde, *Fained by me, or deuised by me, to saue my credit, and promote the Catholique Cause?* But let vs see how you turn the Lie vpon vs.

Master FISHER'S Preface.

The sight and consideration whereof maketh mee more easily beleene that to bee true which I haue read, viz. that A Decree was made by Diuines in Geneua, defining it lawfull to lie for the honour or credit of the Gospell; and that, conformably to this Decree; an English Minister being told, that one of his Pua-fellows had made Lies, in stead of Proofs of his Protestant Religion, did answer, saying, Hee cannot lie too much in this cause: it must needs be a weak and bad cause, that needeth to be supported by such weak and bad shifts.

Answer:

I assent to your conclusion: It must needs bee a false religion, that is supported with such lies as you haue now heer giuen vs a brace. True Religion neither is supported by lies, nor any way supports lies. Let vs see then whether your faith or ours leanes on these base and beggerly crooches.

Cer-

Certainely, neither *Iacobus de Voragine*, nor *Sirius*, nor *Copgraeus*, nor *Turfeline*, nor any other Author of your golden Legends, seruing to support your doctrines of Transubstantiation, Inuocation of Saints, Worship of Images and Reliques, Purgatory, and Pilgrimages, &c. can be proued to be a Protestant. He that wrote *Beza's* Recantation; and another, who since set forth the late Lord *Bishop of Londons Legacie*, was farre from a Protestant. Name me any Protestant who euer defended *pias fraudes*, or euer propugned this *Tenet, Fides non est seruanda Hereticis*, Faith is not to be kept with Hereticks. The Fathers of the Councell of *Constance*, who, contrary to the faith and safe conduct giuen by the Emperour *Sigismund*, burnt *John Hus* and *Hierom of Prague*, neuer learned from the Schoole of *Geneua*, or the English Pue you speak of, to break faith for the maintenance of the Romish-Catholique faith, and the destruction of the opposers thereof. The first that brake the Oath of Alleageance in heauen, was the Diuell; and by it, becam a Diuell: and the first that brake promise on the earth, was likewise the Diuell, *Gen. 3.* whose scholars they shew themselves, who teach, that *Promises euen confirmed by oathes*, the strongest sinewes which hold all humane society together, may be either cut asunder by Papall Dispensation, or cunningly vntied by Iesuicall Equiuocation. Pray tell me in good earnest: Sprang the doctrine of Equiuocation (whereby you defend, that a man

Heer you haue
Names, names
of your owne
trade, and some
of them War-
dens of your
owne equivo-
cating Com-
pany.

may affirm, nay sweare an vntruth in words, and make it vp by a mentall reseruatiō) from vs, or from you? I cannot finde either *Nauarrus*, or *Gregory de Valentia*, or *Southwell*, or *Tolet*, or *Parsons*, among the Catalogue of Protestant Writers. These vpholders of Equiuocation, and many other, whose names deserue to be buried in euerlasting obliuion with the ancient Priscilianists (whose old, damnable doctrine touching the lawfull vse of lying, they refine with a new Burnish, to make it more saleable), neuer took a Copie of the supposed Decree of *Geneua*, nor gathered Notes from the English Reader you speak of. No Protestants are so ambitious, as to steale from your Garlands the fairest Flowres wherewith you adorne your heads and pens. If any such Flowres growe in our Gardens, either they die of themselves, or are carefully weeded out. I appeal to all the Confessions, Catechisms, Expositions on the Commandements, Systems of Diuinity, Common-places, seuerall Tractates, wherein, either directly and professedly, or occasionally, they fall on the Subject wee are now about, whether they condemn not all lying and false-hood, open or couered, with mentall reseruatiō, or without, to the deep pit of hell from whence they came. From which pit, *Iacobus de Voragine* may very well be thought to take his name, for raking hell for so many lying miracles and fables, wherewith hee hath stuffed the liues of Saints. And now hauing laid the Dog
at

at your doore, let vs see how you beat him from you, to ours. Your wisdom and graue fatherhood heer tels vs of a Decree made at *Genena*, you knowe not when; and a tale of a Minister, you knowe not who; and for proof, are alleaged *Iohannes Cretensis*, and *Gulielmus Nullatenensis*, or (if you will) *Episcopus Chalcedonensis*: both these, if I may take your word (for, I hold neither of them worth looking into) relate the Stories aboue-mentioned, and that agreable to their names and titles, *sic de Graca*. A pretty Pageant: A Iesuite cites a Iesuite against *Genena*; and a Romish Priest, a new no-Bishop of *Chalcedon*, against an English Minister. *Aruspex Aruspicem*: one * Gypsie quotes another for the truth of his Art. *Simia* giues his word for *Pseudolus*. *Belial* cites *Belzebub* the god of Flies, for a Flic-blown scoffing Iergon at *Genena*: *There was a decree made, defining it to be lawfull to lie for the credit and honor of the Gospell*. Where was this Decree or Canon made? In the Senate, or in the Consistory? By the Syndicks, or by the Presbyterie? When was it made? What date beares it? Who drew it? Who engrossed it? Vpon what occasion was it made? Who subscribed to it? I cry you mercy: now I remember when it was made: it was made the very yeer in which *Brza* recanted his Religion: and immediately thereupon, all *Genena* reconciled it selfe to the Pope. And at that time, the Pope's Holiness, to assure the *Gemenians* of his vsfained loue and friendship to their city, sent

* Fortune-teller.

Titus 1, 12

sent them a Copie of the great *Charter of Constantines donation*, and in the back-side of it, this decree was written, at the beginning of the *Julian period*, *an. 764. ante orbem conditum*. Yea, but some Papists will say, If this Decree were so ridiculous a forgery, Father *Eudamon Iohannes* would neuer haue reported it, as he doth, in sober sadness. Heerunto I answer, first, out of Saint *Paul*, that the Cretians are not alwaies the honestest men: and Father *Eudamon* doth not deny nor belie his Country. Secondly, I answer out of the Acts of our Courts, and the Proceedings against *Garnet*, that this *Eudamon*, who takes vpon him to iustifie that Powder-traitor, against most vncontrouleable Euidence, and the publick justice of a whole Kingdome, is none of the honestest among the Cretians. This is that *monstrum hominis, monstrum nominis, Andreas Iohannes Sidonius Cretensis*. This is the Canonizer of *Garnet* and his straw. Father *Garnet*, forsooth, at his execution (*si credere fas est*) let fall some drops of bloud vpon a straw, which miraculously fashioned themselves into the shape and Visage of that Powder-martyr: which is as true, and altogether as likely, as that the *Atomi* or motes, such as wee now see in the Sun, by a casuall concourse, made the whole world, according to the faith of the ancient Epicures. But the best jest was, that as *Garnets* tongue doubled and equiuocated whil'st he was aliue, so his face equiuocated and doubled after his death. As in *Plautus* his *Amphurio*, *Socia* be-
gat

gat another *Socia*; and *Blepharo*, another *Blepharo*; and the Goblet, another Goblet; so like, that they could not be distinguished: in like manner, face begets face, and miracle begets miracle, and straw begets straw, representing *Garnet's* feature; so like, that without miracle they could not be distinguished. Thoughts are free. My conceit is, that Father *Eudamon*, reading Saint *Gregorie's* Exposition on those words of *Iob*, *Bones arabant, & asini pascebant iuxta*; the oxen plowed, and the asses fed by them; and learning, that by *oxen* were allegorically meant *the Clergie*, and by asses, the Laity; thought he might well defend this straw miracle, because *straw* is fit fodder for *asses*. For which his Apologie of *Garnet* and his straw, as also his witty inuention of a Decree published at *Geneua*, for the lawfulness of a Lie tending to the honour and credit of the Gospell, hee meriteth to haue the first syllable of his name to be cut off. As *Ieconias* is called by the Prophet, *Conias*: so *Eudamon* should be called from henceforth, * *Damon Iohannes*. And for the Bishop of *Chalcedon*, I wish him no other punishment, for his slander of the English Minister, but to be sent to reside on his Diocesse. And so I leaue them, and come to you, M. Fisher.

* Dinell Iohn.

Master FISHER'S Preface.

I for my part will not promise to haue perfectly remembered and set downe every word that passed in this Conference, especially spoke by by-slanders; nor to haue

Y*

strictly

strictly obserued the precise order of euerie passage: but for the substance and truth of the matter that I doe relate, I assure, that there shall not bee found any falsehood, vntlesse it be in some of those parcels which I doe not relate of my selfe, but out of the Protestant Relator: whose relation ordinarily as I doe not contradict, vntlesse it be vpon necessarie occasions, so I doe not intend to approue. But, simply relating what it saith, I will leane it to others to iudge what they thinke fit of it. Onely this I will say, that euerie one may beleene it, so farre as it relateth any thing which may aduantage the Catholique Defendants and their cause, or disaduantage the Protestant Disputants and their cause: for it is certaine, that no man will lie for the aduantage of his aduersary, or his cause, nor his owne disaduantage. But in such things as it hath set downe aduantageously for the Protestant Disputant, or his cause, there is iust reason to suspect it, in regard that I am told, that Doctor Featly himselfe (who is said to bee the Author) hath confessed, that more is said in the relation then was said in the conference it selfe: and I am sure, something is left out which was said, and something mis-reported. This being premised by way of preface, I will begin to discourse of the matter it selfe.

Answer.

In this part of your Preface, you arrogate truth to your owne relation, and derogate from the Protestants: to drue forward your owne Barke fraught with vntruthes, you fill your sailes with the breath of your owne praises; assuring

vs, that, for the substance and truth of the matter that you relate, there shall not bee found any falsehood. How will you assure this, when so many persons of qualitie, present at the conference, and attentive to it, in diuers particulars testifie the contrarie vnder their hands? You are one of the principall Gamesters, Master Fisher; and your credit, if not your Religion, lies at stake. Bee not your owne iudge, but let the standers by determine, whether you or the Protestant Relator hath plaied faire, and aboue board. For omissions, in regard whereof, you take the Protestant relation, they were in your fauour, and not to your preiudice. But because you could not see when you were well, and complaine without a cause, they are now supplied: make your best of them. For additions or mis-reports to the preiudice of any, the witnesses expressly cleere the Protestant Relatour from any such imputation: and if I should fasten any such vpon him, as you couertly would insinuate, *essem similis vestri, id est, mendax*. If I were the author of that relation, is it likely, that I would discredit it my selfe? This were, *messes meas urere*, to blur with my pencill a true Picture drawne by my selfe. *Itaq; hic non modo crimen non habet, sed nec Iesuita cohaeret oratio*: as you contradict the truth, so you contradict your selfe.

To conclude therefore my Answer to your Preface, and giue the Reader some light to cleer his iudgement in censuring both relations,

the ciuill Law teacheth to suppose euery man honest, vnlesse the contrary bee proued : and therefore the Protestant Relator may iustly challenge thy good opinion, vnlesse thou find some prooffe to the contrary. On the contrary, *Qui semel probatur esse malus, semper supponitur esse malus in eodẽ genere mali* : whosoever hath been once conuicted of a crime, wheresoeuer afterward hee comes in question, is presumed alwaies to bee faulty in the same kind. But you, Master Fisher, were conuicted to your face by two witnesses, to be a false Relator and setter downe of some of my answers in a former conference : neither did you, or could you deny it: onely you blanced it ouer with protesting, that *you did it not wittingly or willingly* : from which starting hole you were driuen by Doctor Good, and you haue here giuen mee a staffe to beat you out of it : for, you say, It is certaine, that *No man will lye, but for his owne aduantage* : but you lied, as is confessed, in setting downe and relating some of my answers ; and therefore, by your owne argument, you must needs doe it for your owne aduantage ; and consequently, both wittingly and willingly.



A Table of the principall matters
contained in *M. FISHER'S*
ANSWER.

M After *Fisher*, before you embarked your selfe into the maine businesse, to answer the three Chapters of the Protestant Relation, I expected, that, for the better direction of the Reader, you would haue some way analyzed your prolix Answer, and set before him a *Synopsis*, or Table of the specialties comprised in this your Treatise: which thing, because you haue omitted, I will doe you the courtesie to performe it for you.

The principall matters conteyned in the Answer, may be reduced to fivie heads:

1. γεωλογοία, or Vntruths.
2. αντιλογία, or Contradictions.
3. ματαιολογία, or Idle obseruations and exceptions.
4. απροσδιουσία, or Impertinences, or *mal à propos*.
5. βαττολογία, or Vain repetitions.

Of the first Head, γεωλογοία or Vntruths, reade Title-page; *An Answer written by A.C.* VN-

TRUTH: for, *M. Fisher* is knowne to bee the Author of it.

Preface, Page 2. *D. Fearly*, who is said to bee the Author, hath confessed, that more is said in the Relation, then was said in the Conference it self. Vntruth: for, *D. Featly* was neuer questioned about that Relation, nor said hee any such thing.

Page 15. Then *D. Featly*, beginning to argue in this place, and not in the end of the Disputation, where the Protestant Relator placeth it, did say, *I wisb, I I warne, I command, I comiure you to answer truly and sincerely in the sight of God, and as you will answer it at the day of Iudgement.* A double Vntruth. First, the words, *I warne, I command*, were neuer spoken by me. Secondly, those words, *As you will answer it at the day of Iudgement*, were spoken in the end of the Disputation, and not in the beginning, where you place it. See the Attestation to the Conference. In the same page, *M. Sweet* propounded these conditions to bee obserued; First, that all bitter speeches should be forborne. Secondly, that nothing should bee spoken or heard, but to the purpose. Vntruth. The second condition was neuer propounded by *M. Sweet*; which I thus prooue. Both Relations agree, that *M. Sweet* propounded but two conditions in all; likewise both agree, that the first condition was, *That all bitter speeches should bee auoyded.* There remains then but one condition. But all the witnesses, who haue subscribed to the Conference, doe, vpon their

their certaine knowledge, remember, that M. Sweet propounded such a condition; that *None but Disputants should speak*. And therefore this second condition added by M. Fisher, that *nothing should be spoken or heard, but to the purpose*, is feigned and supposititious.

Page 16. *M. Sweet did not say, as the Relator reporteth; They are Scholasticall points, not fundamentall: neither was there any such Syllogisme then made, as the Relator annexeth. Double Vntruth. Wee haue as many witnesses, both of that Answer of M. Sweet, and D. Whites Syllogisme, made by way of Reply, as there are words in both. In the same page: In the meane while, name but one Father, one writer of note, who held the particulars above-named, for 500 yeeres after Christ. To which instant demand of D. Fearly (saith the Relator) nothing was answered: but neither was this said, neither was it needfull to answer. Vntruth: for, the witnesses to the Conference, perfectly remember, & directly affirme, that it was said. Besides, this I spake out of my paper, which I haue yet to shew: and no one thing more mooued M. Bugges, and some other in the Conference, then this, that for all the Iesuites laying claime to all Ages, & boasting, that all the world was of the Popish Religion before Luther, yet M. Fisher could not name so much as one man in the world, who for 500 yeeres after Christ, held the Tridentine faith ingeneral, or those points of Popery, mentioned in the Conference, in speciall; neither doth hee yet*

yet name one in his printed Answer. Nay, hee dares not so much as name the points, for feare of giuing scandall to his owne side.

Page 20. *These formall words which he reporteth M. Fisher to haue said, viz. A prooffe à posteriori, is more demonstratiue, then à priori, M. Fisher did not speake.* Vntruth: For, first the witnesses to the Conference remember perfectly, that he said so. Secondly, M. *Alesburie*, the Writer of the Conference, set downe these formall words, which are yet to be seene in the sealed Schedule. Thirdly, M. *Alesburie* immediately replied vpon M. *Fishers* words, *Heere M. Fisher sheweth his Academicall learning, in preferring a demonstration à posteriori, before that which proceedeth à priori.* These words of M. *Alesburie* are set downe in the Protestants Relation of the Conference, and M. *Fisher* doth not deny them: and therefore he cannot deny those words which were the immediate occasion of that Reply.

Page 31. *But D. Fearly did not say all this.* Vntruth: for, immediately vpon those words of mine, that the Inference of the effect by the cause, was not *transitio à genere ingenus, &c.* D. *Good* interposed, saying; M. *Sweet*, *You once learned better Logick in Cambridge, then you shew now.* These words of D. *Good*, set downe in the Protestants Relation, M. *Fisher* heere denieth not: and therefore hee cannot reasonably deny the former words of mine which occasioned them. Remember, M. *Fisher*, better your lesson; *Mendacem oportet, &c.*

Page 32. *But D. White did not speak thus; neither did he, in all the conference, make any such long discourse.* Vntruth: for, first, *D. White* was appointed, in the beginning of the Conference, for the last houre and half to answer *M. Fisher* in the contrary Question, for the Visibilty of the Roman Church. The first houre and half was already spent: and therefore *D. White* had iust occasion and reason to call vpon *M. Fisher* as hee did, to prooue the Visibilty of the Romane Church: And as for the six points mentioned in the Conference, they were the same which *D. White* shewed *Sir Humfrey Linde* and mee before the Conference, and told vs, that he would put *M. Fisher* vpon the prooofe of them. Secondly, those of the Auditors which sate and stood next about *D. White*, testifie vpon their perfect remembrance, that he called vpon *M. Fisher* to oppose, and propounded those six points vnto him, set downe in the Conference. In which, because *M. Fisher* found himself vnable to deal with Doctor *White*, therfore he makes bold to borrow a point of Iesuiticall honesty; Fairly to deny, that any such points were proposed.

Page 35. *M. Fisher solemnly protested vpon his conscience, that wistingly and willingly hee did neuer wrong either D. White, or D. Fearly, in report of any conference. To this, nothing was replied: and therefore I suppose, that the Audience was well satisfied of M. Fisher's sincerity in his relation.* Vntruth: for, *D. Goad* immediately replied, that what *M. Fisher*

wrote, was for his owne aduantage: and therefore he could not but suspect, that he did it wittingly and willingly. See the Attestation to the Conference.

Page 37. D. Featly, turning to M. Fisher, said, Will you dispute upon Christ and his Apostles, or not? To which M. Fisher said, I will, if you will stay: and, stretching out his hand, he took D. Featly by his arme, offering to stay him; yet he (D. Featly) in that abrupt manner went away. Vnt ruth. So many words, almost so many vnt ruthes; and, God be thanked, there are witnesses enow to conuince the Counter-relator of a signall and transcendent leasing in this last passage. See the Attestation.

I might furnish this Head and common place of M. Fisher, with many more instances; but these may suffice, to prooue, that M. Fisher deemeth himself one of those that haue past Thyle; who, if we may belecue * Synesius, may lie by authority, and without controule.

* Ep. 148. Conceditur ijs qui Thylem transferunt, ἀνέυθινοι καὶ ἀνέλεγκτοι Ἰσχυροὶ καὶ.

Of the second Head, *ΑΝΤΙΔΟΧΙΑ*, or

Contradietion, reade

Page 14. Hee allcageth my words thus: Although this Question be grounded upon uncertain and false Supposals: For, a Church may haue been visible, yet not the Names of all visible Professors thereof now to be shewed, &c. And again, page 32. Are all visible Names upon Record? Are all Records in former times now to bee produced? And again in the same page, M. Sweet, calling for Names of Protestants, well

well might say, if Protestants had been in all Ages, their Names in every Age might bee produced: unto which, as the Protestant Relator saith (and the Counter-Relator denieth nor), D. Featly replied, saying, *This is a non sequitur.* And page 19. he propoundeth my Argument thus: *That Church which holdeth this faith you beleene (nor we), shall be so visible, that the Names thereof may be shewed in all Ages. But the Protestant Church holdeth this faith: Ergo.* And again in repeating the like argument, *That Church whose faith is the Catholique and Primitine faith, once giuen to the Saints, is so visible, that the Names of the Professors thereof may be shewed in all Ages.* To this Maior Proposition I added, page 21. *The Maior is ex concessis: neither doth the Counter-Relator deny, that these words were added. Yet page 49. M. Fisher, in his Letter to the Earle of Warwick, saith, They are so farre from hauing discharged themselves of the great enterprize they vndertook, as they stand more engaged than before; hauing now professed and acknowledged, that the true Church or (to use their owne words) the Church which is so visible as the Catholique Church ought to bee, is able to name Professors in all Ages.*

* See the Protestant Relation of the Conference, page 21, line 23.

CONTRADICTION.

Doctor Featly professeth & acknowledgeth, that The true Church ought to be so visible, as that it is able to name professors in all ages.

Doctor Featly holdeth not, that The true Church

Contradiction the first.

Church ought to be so visible, &c. but disputed *ad hominem*, and *ex concessis aduersarij*, not according to his owne iudgement.

Page 32. *M. Fisher had no reason to diuert to particular matters, in regard it was his Aduersaries fault, to spend so long time in impertinent Syllogismes.* And page 48. *Your Lordship may remember the substance of all the proof to haue consisted in this, that The true Church ought alwaies to be so visible, as the Professors thereof in all Ages might be named. But the Protestants was the true Church. We refused to dispute of the Minor, because it transferred the Question.* And in many other places, he calls my Argument, from the truth of faith to the Visibility of the Church, *A diuersifine Proof.* And page 34. *Dilatory and impertinent Syllogismes.* Yet Page 23. he saith, *In asking which is the true visible Church; wee ask, at least virtually, which is the true faith, in regard the true visible Church cannot bee without the true faith: yea, therefore doo we ask which is the true Church, that of it we may learn what is the true faith.* And page 69. line 14. *That the right order of things requireth, that first it onely be disputed, to whom the faith belongeth: which is all one (say you) as if he should say, Which is the true visible Church?*

CONTRADICTION:

In the Question touching the Visibility of the true Church, it is impertinent, and a diuersion, to dispute of the true faith.

In

1. In the Question of the visibilty of the true Church, it is not impertinent nor a diuersion, to dispute of the true faith; because the Question of the true faith is, vertyually at least, included in the Question of the true Church.

Contradiction
on the second.

Page 37. *Doctor Fearly in his rising, turned to Master Fisher, saying, Will you dispute vpon Christ and his Apostles, or no? To which Master Fisher said, I will, if you will say; And in the same page, Master Fisher did not prohibit him (Doctor Fearly) to begin with the names of Christ and his Apostles. And againe: M. Fisher expressed his yeelding to dispute about Christ and his Apostles two seuerall times; once thus: I will dispute of them in due place. Another time thus: I wil, if you wil say. Yet Pag. 64. he writeth thus, M. Fisher and M. Sweet still kept the Adversary to the point, and would not permit him to diuert, either to dispute about Christ and his Apostles, or any other point, vntill names were giuen in all ages; The which course they tooke vpon iust and good reason. And Pag 65. hee alleadgeth two reasons for it. See them there. And Page 71. M. Fisher had good reason and right to deferre disputing with him (D. Fearly) out of Scripture, of Christ and his Apostles, vntill he had made his full induction of names.*

CONTRADICTION.

{ Master Fisher permitted Doctor Fearly to dispute about Christ and his Apostles.

{ Master Fisher permitted not Doctor Fearly to dispute about Christ and his Apostles.

Contradiction
on the third.

Contradicti-
on the fourth.

Master *Fisher* expressly yeilded, that D. *Featly* should begin with Christ and his Apostles.

Master *Fisher* yeilded not that D. *Featly* should begin with Christ and his Apostles, nor dispute about them, nor any other point, vntill names were giuen in all ages.

A curious eye might easily discerne many more contradictions in this Answer of Master *Fisher*: but these may suffice to verifie the truth of that obseruation, or, to speake more properly, that obseruation of the truth, to wit, that she vsually taketh this reuenge of her aduersaries, that they who contradict her in the beginning, contradict themselues before the end: for truthes are alwaies concords, but false-hoods are very often discords, euen among themselues.

Of the third Head ματαλογία, or idle obseruations, and frivolous exceptions.

Page 13. *Any man reading this parcell of the Conference, would bee induced to thinke, that Doctor White & Doctor Featly were summoned on the sudden to this Conference. And what if he should think so? In the same Page: The Relator would make his Reader beleue, that Master Fisher had set the figure of 2. in the middle of the question. Grande Piculum, A most horrible falsification, to set the figure 2. before the second part of the question. You your self at that place set two points there, thus (:) and added*

added a second *whether* : therfore it could bee no irremissible sinne in the Scribe, or rather the Printer, to distinguish the parts of the question really and verbally diuers, by prefixing the figure 2. to the latter part of it: Is not this to fish for Banstikles? If you catch no better stufte in your net, by my consent, you shall be called no more Master *Fisher*, but Master Minnow-catcher.

Page 14. *The Relator would make men beleene, that Doctor Featly had delinered the state of the question, memoriter. And Page 16. Diners particular points rehearsed by the Protestant Relator, which hee (Doctor Featly) read out of a paper. A capirall accusation. Is any proposition the truer, or Argument the stronger, because 'tis said by hart, or memoriter? Piere Daubignie, the French Iesuite of your Order, thanked God, that hee had a singular gift of forgetfulnesse; that, what hee heard in confession, it presently ran out of his memory. This gift of forgetfulnes is not now so rare; therefore you might haue spared this obseruation: howbeit, if my memory had been so short and sandy, that I was not able to commit a doozen lines, or thereabouts, to memory (if I had intended it), they were very much too blame, that made choise of mee, first at Oxford, and afterwards at London, to preach the rehearfall Sermons. A very vnfit taske for a Piere Daubignie to haue vnder-taken.*

Page 35. *Master Fisher, hearing this slander,*
did

did rise up, and solemnly protest. And Page 36. Master Fisher, rising up, with his hand and voyce, &c. And what if hee had protested, sitting still? Vnlesse the Relator, Master Fisher, would intimate, that hee is *alius stans, alius sedens*; or that the speech hee vttered standing, were not so discreet as his other, because the Parasite in the Poet saith, *Plus sapio sedens*: I haue more wit when I sit.

Page 63. It no way sorted with the gray haire and gravity of a Doctor, and a Deane, to haue laughed and fleeced so much, as Doctor White did, &c. And for Doctor Featly, both his lookes, speeches, iests and gestures were such, as did not become him; but might better haue becomed a Stage-player, then a Doctor, and an Archbishops Chaplaine. As if (forsooth) none were fit to bee a Deane of a Church, or an Arch-bishops Chaplaine, but such a one as Crassus, surnamed Agelastus, was, who neuer laughed but once in all his life; and that was, at sight of an Asse eating thistles: whereupon the prouerbe grew, *Similes habent labra Lactucas*: such Lettice, such lips. Had you set downe in your Relation the true cause of Doctor Whites laughter, the Reader, though a Crassus, would as heartily haue laughed, as hee or I did: for, such occasions were diuers times offered in the conference by you and your Companion, that some of your Romish spleen-bound Catholicks stole now and then a smile at your absurdities. If you had meant to barte all manner of harmlesse iests, and

and innocent laughers vpon a sudden occasion giuen, you did ill to choose Master *Sweet*; you should haue chosen Master *Sowre* to haue been your Assistant. You your selfe, Master *Fisher*, as graue a child as you are, Page 34. make the Reader and your selfe very merry with my Buttery book; for which you deserue to be sconsed. Yet all the punishment I wish you for it, and the rest of your friuolous, (if not ridiculous) observations and exceptions in your booke, is that wherein *Domitian* is said to haue taken much pleasure, to weert, to dart a whole after-noone at Flies with a neat and slender iron bodkin.

*Of the fourth Head, Απερσιμονισια, or
Impertinences, reade*

Page 18. & 19. To that answer of mine, you haue a purpose, M. *Fisher*, to cauill: you know my meaning well enough, by the tearm *perpetuall*; to weert, That Christian faith which hath continued from Christs first publishing it, and shall still continue vntill his second comming. You reply: *If this were said by D. Featly, hee should haue considered, how hee and D. White cauilled vpon the word, Whether and And, when they knew M. Fisher's meaning well enough; yea, after they had heard him plainly explicate his meaning: whereas M. Fisher onely put them in minde to speake properly like Schollers, and did not cauill or reply, after that D. Featly did explicate his meaning. Chius ad Choum.* Is it all one to expound a tearm, & to confound two distinct

*See the introduction to the defence.

Questions? to explicate in what sense a man taketh an ambiguous word, and to speake perfect
 * non-sense? to speak as ordinary men speak, and to speak as no man speakes? I called faith eternall in that sense, as the Apostle calleth *αἰώνιον διαθήκην*, the eternall couenant, *Heb. 13.* and as Saint John calleth the eternall Gospell, *Apocal. 14.* and as Tully prooueth the soules to be eternall, in his *Tusc. Quest.* And will you say, that none of these spake properly, or like Schollers? Yet lest you should happely mistake *aeternum*, for, *ab aeterno*, I added to the word *eternall*, *perpetuall*; most plainly to explicate my meaning. And therefore your exception at the word *eternall*, thus expounded, could be nothing but a meere Cauill; which you your selfe perceiuing, in your later thoughts you help the matter, after your manner, with a mental reservation, otherwise called, a lie; saying, page 18. *To this M. Fisher answered, first, excepting against the word eternall. saying; Faith is not eternall, or ab aeterno.* Which words, *ab aeterno*, were indeed *ab externo*; strangers, new thrust into the Conference. Neither did I in my Argument, nor you in your Answer, vse those words *ab aeterno*.

Page 22. To that Syllogisme in the Conference, *viz.*

That Church, whose faith is eternall, and perpetuall, and vnchanged, is so visible as the Catholique Church ought to be, and as the Popish Church, by M. Fisher, is pretended to be.

But

But the faith of the Protestant Church is eternall, perpetuall, and vnchanged:

Ergo, The Protestant Church is so visible as the Catholique Church ought to bee, and the Popish Church is pretended by M. Fisher to bee:

You answer, *That the Maior is not vniuersally true, for that there may be a Church or company, who may haue inward faith, eternall and vnchanged: As for example, A Church of Angels, who, for want of visible professors, are not so visible as the Catholique Church ought to be. Quid ad Rombum?* What is this instance to the purpose? I dispute of the Church on earth: you answer of the Church in heauen. I dispute of faith: you answer of vision. I dispute of a Church succeeding in all Ages: you answer of a Church, in which there is no succeeding, nor Ages. I dispute of a Church visible in all Ages: you answer of a Church visible in no Age. I dispute of noble Confessors & Martyrs, who haue sealed the profession of the Christian faith with their blood: you answer of immortall Spirits. In a word, I dispute of men, named in good Authors, and Histories: you answer of Angels, whose names are written in heauen, and were neuer vpon visible Record, except two or three named in the Scriptures.

Page 31. To those words of mine, *I neuer heard that the inference of the effect by the cause, was transi-
tio à genere in genus: such was my Argument; for
faith in a beleeuer, produceth profession and confession*

thereof; You reply, That *M. Sweet's* Logick is not leſſe to bee eſteemed, if hee had ſearmed that fault (to weet, prooving the effect by the cauſe) *transitio à genere in genus*: for, a cauſe as a cauſe, and an effect as an effect, doe not onely differ ſpecie, but alſo genere: and beſides, a prooſe *à priori* and *à poſteriori*, are diuers kindes of prooſes.

ἐν δὲ τῷ ποδὶ ἐπὶ τοῦ : I diſpute of a tranſition *à genere in genus*, in *rebus*: you answer of a tranſition in *notionibus*. I ſpeake of a ſtraying from the ſubject of the Queſtion: you answer of paſſing through diuers heads of Logick in prooving: I ſpeake of *genus in Scientijs*: you answer of *genus* in the predicables, or predicants: ſo well, in defence of *M. Sweet*, you obſerue *M. Sweet's* pretended Law, of ſpeaking nothing but to the purpoſe. But certainly you ſaw not the *But*, and ſo miſſed the mark, reading *M. Sweet's* Law without it, thus: *Item 2. That nothing ſhould be ſpoken to the purpoſe.* Euery Puney in Logick can tell you, that the meaning of *transitio à genere in genus*, is the prooving of a concluſion in one ſcience, by the principles of another diſtinct from it, and no way ſubalternall to it: As for example, To demonſtrate a concluſion in Phyſick, by principles in Geometrie; or to demonſtrate a concluſion in naturall Philoſophy, out of a principle or principles in Morall Philoſophy. But if your interpretation of *transitio à genere in genus*, ſhould ſtand, euery demonſtration of the effect by the cauſe, *à priori*, or of the cauſe by the effect, *à poſteriori*,

riori, in the same Science, should bee a *transitio à genere in genus*, because, as you say, the cause as a cause, and the effect as an effect, differ *genere*: for which ignorant Arguing, as M. Sweet was prickt by D. Goad in the Conference, so you, M. Fisher, for your more ignorant and grosse defence of it, deserue to be sent to *fustitudas. ferricrepinas Insulas, ubi viuos homines mortui incurstant boues.*

Page 65. You alledge this for a reason, why you refused to answer Christ & his Apostles, for that (say you) *All disputation about particulars, before the true Church were, by her perpetuall Visibility, or some such euident marke found out and knowne, would haue beene fruitlesse and endlesse: which was the reason why M. Fisher in another former conference, had with a certaine Minister, would not enter into any particulars, untill he had asked these generall Questions: First, what ground the Minister would stand vpon, &c? Τὴ περὶ τὰ ἅλφιστα?* Heer you bring-in, by the head and eares, a Conference of yours with a worthy Minister, and an acute Disputant, touching the merit of works. What is this to the Visibility of the Protestant Church, or a Catalogue of Names? If this bee not *transitio à genere in genus*, I am sure it is *transitio à Quaestione in Quaestionem*, a vagring from one Question to another sufficiently distant; neither was there any cause at all giuen you of this digression: for, I drew you not to dispute about any particulars, but proceeded to prooue the generall Question proposed by your self, to weet, that The Prote-

Ant Church was so visible in the first Age, that the Names of those that taught the Protestant faith, might be produced; viz. Christ, his twelve Apostles, Saint *Paul* and *Ignatius*: to whom after you had given your Answer, Whether they taught our faith or yours, I would have gone on, in like manner, in naming the Professors of the Protestant faith in all Ages. Now then, let the Reader judge, whether this your digression into a long tale of a conference of yours with a Minister touching merits, were any way necessary or pertinent.

Page 68. 69, 70. You allage many Sayings out of *Tertullian's* golden Book of Prescriptions, to prove, that Hereticks, who reiected the authority of the Apostolicall and Mother Churches, and refused also some Scriptures, or perverted the Text by additions and detractions, should not be admitted to dispute with Orthodoxall Christians out of Scriptures: *ληγύθιον ἀπώλεισε*. The sentences indeed you cite, are golden, but you apply them most leadenly: for, what Protestant (whom, by a ridiculous *petitio principij*, or begging the Question, you stile Hereticks), what Protestant (I say) ever reiected the authority of the *Apostolicall or Mother Churches*, as they were in the Primitive Times; much lesse, either refused or perverted any part or parcell of the Canonick Scriptures, by addition or detraction? Wee attribute much more to the holy Scriptures, and the ancient Mother-church
(of

(of which, *Tertullian* speaks), who receiued the Originall of Scriptures from the Authors themselves, then you do: we willingly put our whole cause in their hands: wee renounce any Article of faith which cannot be prooued to haue been held by the Apostles and their heires, *Tertullian* speaks of. Prooue, that the Apostles, or the Primitiue Churches immediatly founded by them, held your *Trent*-faith, or those twelue new Articles added by Pope *Pius* in the end of that Councell, and imposed vpon all Professors to sweare vnto; and then I will acknowledge, that the Romane Church hath a good title to the Scriptures. And if we prooue not, that we hold the ancient Primitiue faith, wee will acknowledge, that we haue no right vnto them, nor will we desire to be admitted to dispute out of them. Therefore vntill *M. Fisher* or some other, shall prooue by some other marks, than bare alleaging of the Popes names locally succeeding one another in the Sea of *Rome*, that they are the heires of the Apostles, we haue a most iust cause to try the title of the true Church with them, and bring the last Will and Testament of our Lord and Master, for our prime Euidence and surest Deed, to make good our plea.

*Of the fift Head, verborum or
vaine repetitions.*

For the exemplification of this rare point of eloquence, bequeathed to you as a Legacy in euery

euery line and sentence of *Battus* his Will and Testament, I need not alleage, as I haue done before, particular leaues and pages : for, you might far better haue intituled your whole book, A Battologic, than an Apologic, or, *An answer to a pamphlet intituled, The Fisher caught in his own Net.*

A judicious friend of mine, to whom I sent your Book at the first comming out in Print, and demanded of him his iudgement of it, returned it back again in the words of the Poet;

ille referre aliter sape solebat idem.

Another said, *M. Fisher's* legible Tautologies in this printed Defense, were as irksome and tedious, as his audible, dilatory Answers and Ter-giuersations in the Conference. A third said, He was sure, that *M. Fisher* aduised with the Poet *Martial* ; who professeth, that rather than his Book should perish, by reason of the small bulk of it, hee would fill vp as many pages, as *Homer* cobbles verses, with that Catholique Patch, τὸν δ' ἀπομειβόμενος.

Ergo ne pereat brenibus mihi charta libellis,

Dicatur potius, τὸν δ' ἀπομειβόμενος.

To repeat particularly your vain repetitions, would bee to commit the fault I reprehend in you, euen in the reprehension thereof : and I might feare to heare an allusion to that of *Plato* against *Diogenes* ; *Fastum calcas, sed maiori fastu* : so I might be thought to cry down a Cuckoo, αὐτὸ κοκκυσμένον. And therefore, passing them in silence, from the contents of your Book, I hasten to your Text.

Ton-

*Touching the occasion and issue of
the Conference.*

Protestant Relation.

EDWARD BVGS, Esquire, about the age of 70. yeers, being lately sick; was sollicitated by some Papists then about him, to forsake the protestant faith, telling him, *There was no hope of saluation without the Church; There was no Catholike Church, but theirs.*

Master FIHSER's Answer.

How farre this parcell of the relation is true or false; I will not stand to discusse, as not yet knowing how, or by whom the afore-said Gentle-man came first to doubt of his Church, and consequently of his religion, &c.

Doctor FEATLYE's Reply.

Although I might take occasion by the counter-relation of the occasion of this conference, to reveale diuers mysteries of the reserued Art of Iesuitical frauds & falsehoods (for as they say in a Lamprey, so in this whole treatise frō the beginning to the ending there is a string of poyson, throughout) yet because the occasiō of the conference but little concernes the cause, & less me,

in sparing the Iesuites blame, and penance, I will spare mine owne paines, and the Readers trouble; who (I perswade my selfe) will not much regard how wee came into the field: but how wee acquitted our selues vpon the place, for the papers sent to the old Gentle-man (which impudently thrust themselues vpon vs at euerie turne) in the occasion, Page 7. and 10. in the Conference, and afterwards in the reflection, Page 48. and 49. and 60. Although they haue been met withall by Master *Rogers*, Master *Walker* and diuers other, and stabbed thorow and thorow againe with their *Obeliskes*: yet they shall haue ouer and aboue, my dashes and Asteriskes, when my tractate of the visibilitie of the Church (which hath laine by mee in darknes for the space of a yeere) shall vpon some good occasion become visible, and see the light. As for the relation of matter of fact, so farre as it concerneth the occasion of this Conference, where the Protestants Relation and the Iesuites walke fairely together, there needs no contesting Answer, where they clasp or checke one another. I can answer no otherwise thē the Orator doth in the like kinde, *Accusator dicit, Marcus Scaurus negat: Vtri credemus?* A Iesuit disparageth some passages in the Relation: a worthie Knight of knowne integrity, who procured the meeting for the satisfaction of his kinsman, Master *Bugges*, auoweth them, as followeth. *Vtri credemus?*



The answer of S. *Humfrey Lynde*,
touching diuers passages in the Prote-
stant Relation, about the occasion and
issue of the Conference, excepted against
by the Iesuite.



Concerning the occasion of the
Conference, I auow, that (ac-
cording to his Maiesties com-
mand) I did set downe the
truth of the occasion briefly and faith-
fully, to my best remembrance, as is al-
readie extant in print. And whereas (fol.
4.) Master *Fisher* saith, *hee set downe two*
questions with my consent, and the old Gentle-
mans; the first whereof being allowed by both
of vs, Master Fisher wrote, It is granted; I
affirme, that in processe of discourse, I
then allowed, that the Church is more or
lesse visible at all times: but, that I did
grant a necessity of such visibilitie as hee
intendeth, or that I obserued what M.

Fishers marginall note was, I vtterly denie. And wheras (page 12.) Master *Fisher* complaineth of the *inequalitie of the Auditorie, compared with the few which Master Fisher brought*: To this I say, that, vpon my credit, I did not acquaint four persons with the meeting, more then those that I inuited to dinner. Howsoever, I doubt not, but that hee is rather glad he had no more Auditours of his owne side; and by this time, is more asham'd of his cause, then of the paucitie of his parties there present. And yet I will let him know (for the small acquaintance I haue among the *Papists*) I was able to number full twentie of that side present. And verily, had I purposely draw'n thither so much company, the Iesuities ought me thanks for it, as therein deseruing well of the Catholique cause, by bringing a troupe of spectators, to view the foyle of our own side, in a question reputed by the Iesuities so disadvantageous to vs: wherein, forsooth, the *Protestants* (as is triumphed, page 33.) are so farre from being able to produce three professors in euerie age, that they are not able

to name one ; to say nothing of Christ and his Apostles (for, they were not worthy to bee answered) not one Author ; no not one Actor that dares oppose two such learned Iesuites in such a triall. Again (page 16.) whereas it is said, there was an vnseasonable motion made by Sir *Humfrey Linde* to Master *Sweet*; I answer, that I was induced for certaine reasons, then to mooue Master *Sweet* to dispute vpon Transubstantiation. First, the standers-by did well perceyue, that the old man Master *Fisher* was much woorried, and the Auditory much wearied with his saying nothing, and writing little to the purpose. Secondly, a *Romified* Lady being present, and being troubled with those dull and weake answers, did then intreat me to interpose, and dispute of Transubstantiation for her instruction. And lastly, I adde, that I had proposed this question to Master *Sweet* at my house, 8. weekes before, where his leasure then would not giue him leaue to dispute of it: and now I conceiued, he was wel armed for a second encounter. Again, where it is related

A weaker Refutation, as is shewed in the ensuing Discourse.

in the Conference, that I told M. *Buggs*, that the Church was in Christ and his Apostles, &c. The Iesuite saith in the margin there, *A very weake and insufficient answer, as is shewed hereafter*. Surely the Iesuite had a weake memorie, and forgot a farther Reply; or else other answer hee could not make to disproue it. Neither, by Master *Fishers* leaue, was it so weake and insufficient an answer as hee gaue me, when, vpon his first meeting, falling into conference about the Reall presence, which Master *Fisher* would prooue out of these words, *Hoc est corpus meū*; I answered, that *Scotus*, & *Cameracensis*, and *Bellarmino*, were of opinion, that that Text was not strong enough to enforce Transubstantiation. To which obiection, hee gaue this Answer as a full satisfaction to the standers-by: *What care I for Bellarmine, or Scotus, or Cameracensis?* Again, by Master *Sweets* leaue, it was not so weake and insufficient an answer, as when I propounded to him foure questions, *viz.* The worship of Images, Praier in an vnknowne tongue, Communion

munion in one kinde, and Transubstantiation ; with this assurance, in the presence of Recusants, that if he could proue either all, or but any one of those, held by the ancient Fathers in the Primitiue Church, according to that forme of doctrine prescribed in the Councel of Trent; I would then subscribe to Popery. All his answer was, that *hee brought a booke that would proue them all*. So for that time I was content, hee should *bee saued by his booke*. But Doctor Featly (in whose hands hee is now) will not let him escape so easily ; but, calling him into the inner barre, will finde, that *non legit ut Clericus*. At that time Master Sweet farther added, that hee for his part had other businesse, and could not intend to argue with mee about those questions. If his superior had heard him, certainly hee would haue enioyned him penance, for neglecting so faire an opportunitie of conuerting such an Hereticke as hee takes mee to bee : hee knowes, there ought to bee no businesse pretended, where there had been a possibility to make a profelyte.

Lastly,

Lastly, concerning the issue of the Conference, I auow and protest, that old Master *Bugs* came then to me, and gaue mee thankses in the same roome before his departure, and told mee, that he well perceiued, *it was be the great brags of the aduersaries for their Church; that hee well perceiued, they could say but little for it: and withall, hee did acknowledge himselfe to bee so well satisfied at that time, that he professed vnto mee, that if his sonne would not leaue his religion, and the priests company, he would leaue him, &c.*

HUMFREY LYNDE:

The



The Protestant Relation.

*Paragraph the first, touching the
entry into the Conference.*

DOctor *White*, and D. *Featly*, beeing
inviited to dinner by Sir *Humfrey
Lynde*, and staying awhile after,
had notice giuen them, that *M. Fisher* and
M. Sweet, Iesuites, were in the next room,
ready to conferre with them touching
a Question set downe by *M. Fisher*,
vnder his owne hand, in these words,
viz.

*First, Whether the Protestant Church was
in all Ages visible, and especially in the Ages
going before Luther; and secondly, Whe-
ther the names of such visible Protestants in
all Ages can be shewed and prooued out of good
Authors.*

This Question beeing deliuered to
the parties aboue-named, and it beeing

C c

notified

notified vnto them, that there were certaine persons who had beene sollicitied, and (remaining doubtfull in Religion) desired satisfaction, especially in this point, they were perswaded to haue some speech with the Iesuites touching this point: the rather, because the Priests and Iesuites doe daily cast out papers, and disperse them in secret: in which they vaunt, that no Protestant Minister dare encounter them in this point.

Master Fisher his Answer.

First, any man reading this parcel, would be induced to think, that D. White & D. Featly had neuer had notice before, for what end they were invited to dinner, or for what end they were to meete with the Iesuites: but that they were on the sudden summoned to this Conference, without any preparation, or knowledge of the Question: which not to be so, is evidently conuinced, partly, by that which is already said, partly, by that which I am after to say.

Secondly, this Relator would make his Reader beleene that M. Fisher, under his owne hand, had set downe the words of the Question, distinguished with the expresse figure of 2. which is not so: for M. Fisher did not write any such figure of 2. in the middle of the Question, nor did not meane to make any more then one onely entire

entire Question, as Sir Humphrey himselfe had desired.

Thirdly, he seemeth willing to perswade, that Priests and Iesuites doe daily cast out papers : which is not true.

Doctor Featly his Reply.

The Heathen accounted it an ominous thing, *offendere in limine, to stumble as a man is going out a-doore, in lifting his legge over the threshold.* You do so, M. Fisher: you stumble at the first setting your foote out a-doore, and (which is farre worse) you stumble at three straws.

The first is, that (forsooth) any man reading this parcell, would belecue, that D. White and my selfe were on the sudden summoned to this Conference. And what if he should belecue so? What doth this aduantage our cause, or preiudice yours? It matters not much, how wee came to this encounter, but how we came off. Yet are there no words in the Relation, which imply any such thing, that wee came sudden or vnprovided; nay, whosoever reads the first Chapter, touching the occasion of the Conference, cannot but perceiue that wee had notice of it before, and came provided. The truth is, for mine owne part, I knew of it two daies, and no more, before the meeting; and I excepted against the day appointed, as beeing too neere, and sudden, for a man to prepare, either to oppose or answer in so

spacious and vast a Question, extending from Christ to *Luther*: yet, beeing ouer-intreated to be there as an Assistant onely, in the end I yeelded.

The second straw you stumbled at, is, That the Relator would make the Reader belecue, that *M. Fisher* put a figure of 2. at the second part of his Question. And what if the Reader did so belecue? It is certaine, that there is a second *VERUM* in your Question. And what incongruity then had it beene, to set before the second *VERUM*, the figure 2? Howsoever, there was no fault in the Protestant Relatour, but in the Printer, who mistooke the interrogative point in the copy (?) for the figure 2. In the originall written Relation, there was no such figure inserted. The Printers tripping is not to be taken for a stumble of the Relators: nay, it is rather maruelled, that he tripped no more, beeing so hastie to runne without his errand. And to thrust out a Relation without direction & authority of the like stamp, is that error of the Printer, Page 20. line 6. where the originall copie went thus, *Heere againe, those of M. Fisher's side calling for names, Where are your names?* *D. White* said, This is nothing but apparant tergiversation, &c. The shallow Printer, not vnderstanding this passage, inuerted the sentence thus: *D. White* said, *Where are your names?* and thereby wholly peruerted the sence. *D. White* called not for names, but blamed the Popish Auditors for vnseasonably and vnciuilly calling

calling for names, when M. Fisher was at a stand.

The third straw you stumble at, is, That the Protestant Relator seemeth to say, that the Priests and Iesuites cast out papers, &c. You say this is not true, and yet you your selfe here mention three such papers scattered by you; and I haue receiued a fourth, written by your man; and Sir *Hamsfrey Lynde* hath seene a fift; and M. *Walker* & M. *Rogers*, a sixt and seuenth. Whereunto also they haue returned Answers; the one in print, the other in written hand. Let the Reader then iudge, whether the Protestant Relator any way ouerlashed, in charging you with the dis-spreading of such papers.

The Protestant Relation.

Paragraph the second, touching the state of the Question to bee disputed of.

At the beginning of this Meeting, when the Disputants were set; D. *Featly* drew out the paper, in which the Question aboue-rehearsed was written, with the words in the Margent, viz. *I will answer, that it was not;* and demanded of M. *Fisher*, whether this were his owne hand: which

after he had acknowledged, D. Featly began as followeth.

D. Featly. *Σὺν Θεῷ*. To this vniuersall demand, requiring rather an Historicall large Volume, then a syllogisticall brieft Dispute, we answer,

First, that although diuine and infallible faith is not built vpon deduction out of humane History, but diuine Reuelation, as is confessed by your owne Schoolmen, and expressly by Cardinall Bellarmine: *Historiæ humanæ faciunt tantum fidem humanam, cui subesse potest falsum*: humane Stories and Records beget onely an humane faith, or rather credulity subiect to error; not a diuine and infallible beliefe, which must bee built vpon surer ground.

Secondly, although this Question bee grounded on vncertaine and false suppositions (for, a Church may haue been visible, yet not the names of all visible professors thereof now to be shewed and prooued out of good Authors: there might bee Millions of professors, yet no particular and Authentickall Record of them by name: Records there might bee many in
antient

antient time, yet not now extant, at least, for vs to come by), yet wee will not refuse to deale with you in your own Question, if you in like manner will vndertake the like task in your own defence, and maintaine the affirmatiue in the like Question, which wee propound vnto you now in writing;

Whether the Romish Church (that is, a Church holding the particula entirer Doctrine of the now Romanists, as it is comprised in the Councell of Trent) was in all Ages visible, especially in the first 500 yeeres; and whether the names of such visible or legible Romanists in all Ages, can be shewed and prooued out of good Authors.

Master Fisher's Answer.

Heere the Relator omitteth, to tell how M. Fisher caused the two papers, written and given the old Gentleman, as is aboue said, to be publikely read; by the first whereof it appeared, why hee had propounded such a Question; by the second, the true sense and meaning of the Question was explicated, and a conuenient method of proceeding was prescribed, with due proportion to bee obserued on both sides.

Doctor

Doct^r Featlie's Reply.

You talke of prescribing methods and proportions to be obserued on both sides, as if wee fought vnder your banner, or were to receiue the law from you. Who made you *dictator*; and M. Sweet your *Magister equitum*, that you take vp on you to enact *Martiall Law*, for sacred combats in the truthe quarrell? Verily, if you prescribe no better lawes in this kind then those that are set downe in the Conference, and auowed in your defence, viz.

In a good Syllogisme, to answer to the conclusion; To distinguish on a proposition, and apply it to no term; To prooue an effect alwaies by an effect, because an effect is posterius, &c. you are fitter to bee a Lawgiuer among the * *Alogi*, then the Logicians; inter *Alogos*, then *Logicos*.

* *Alogi*, a sort of Hereticks,

The Protestant Relation.

Paragraph the third, touching the conditions to bee obserued by the Disputants.

M. Sweet. Before you proceed to dispute, I desire, these conditions may be assented vnto on both sides;

First,

*First, that All bitter speeches bee forborn ;
Secondly, that None speak, but Disputants.*

Master FISHER.

About this time, M. Sweet propounded these conditions to be observed.

First, That all bitter speeches should be forborne.

Secondly, That nothing should be spoken or heard, but to the purpose. Which second he did propound, to prevent impertinent digressions.

Doctor FEATLY.

This second condition was not propounded by M. Sweet at the Conference, as is prooued in the Attestation, page 40. but is since deuised by M. Fisher, to set a faire Gloss, and colour on his and M. Sweet's miserable shifts and euasions: *responsum nullum dant præter unicum, quod semper dant nihil ad propositum*: whatsoeuer they are not able to answer to, that is with them nothing to the purpose. To the instance in fiftene nouelties of the Romish faith, M. Sweet answered, as you report, page 16. that *Those things were then impertinent, and nothing to the purpose.* To Sir Humfrey Lynde's motion to M. Sweet, to dispute of Transubstantiation out of Saint *Austen*, M. Sweet answered, *That is not now to the Question.* To my prooue *a priori*, of the Visibility

of the Protestant Church, *M. Sweet* answereth, page 19. *That is not to the Question: you ought to prooue the truth of your Church, a posteriori. That is to the Question.* To giue some relish and taste to these vnfauiory Answers of *M. Sweet's*, You faine a *Prouise* of his, which indeede is a *Pro cudo* of your owne; That *M. Sweet* answered this according to law, for there was a Law (forsooth) made, That nothing should be spoken or heard, but to the purpose. How those things aboue-al-leaded, were to the purpose, and touched the very *Apple* of the eye of the Question, shall bee shewed in due place. In the meane time, let the Reader note, that *M. Fisher* taketh more liberty, then the fained supposititious *decree of Geneva*, giueth him: for, that alloweth a man, onely to lie for Gods honour; but heere *M. Fisher* coy-neth a lie, onely for *M. Sweet's* credit.

The Protestant Relation.

Paragraph the fourth, touching the Inuisibility of the *Romish Church* for more than
500 yeeres after Christ.

Before I propound my Argument, I craue leaue in few words to lay open the vanity of the vsuall discourse, wherewith
you

you draw and delude many of the Ignorant and Vnlearned. You beare them in hand, that there was no such thing in the world as a Protestant, before *Luther*; and that all the world beleueed as you doo;

That your Church hath not been onely visible in all Ages, and all times, but eminently conspicuous and illustrious. Which is such a notorious vntruth, that I heer offer, before all this Company, to yeeld you the better, and acknowledge my selfe ouercome, if you can produce out of good Authors (I will not say, any Empire or Kingdome, but) any City, Parish or Hamlet, within five hundred yeers next after Christ, in which there was any visible assembly of Christians to be named, maintaining and defending either your *Trent-Creed* in generall, or these points of Popery in speciall;

That there is a Treasury of Saints merits, and superabundant satisfactions at the Pope's disposing;

That the Laity are not commanded by Christ's Institution, to receiue the Sacrament of the Lord's Supper in both kinds, &c.

Master FISHER.

Neuerthelesse, after this, D. Featly made a long digression, altogether impertinent to the Question which he was to dispute of: for, instead of proving a Protestant visible Church, and naming visible Protestants in all Ages, he made a vain and vnseasonable bragging Offer, To disprove the Roman Church in diuers particular points, as are rehearsed by the Protestant Relator, which he read out of a Paper: whereunto (as he was speaking) M. Sweet (according to the second condition before propounded) answered, that those things were then impertinent, and nothing to the purpose.

Doctor FEATLY.

Neither was my Preface a long speech, nor a digression, nor impertinent; much lesse a vain and vnseasonable bragging Offer, as you vainly and vnreasonably term it. It was not long: for, it is comprized within a few lines, neither can you name a superfluous word in it; and therefore, by the Poet's Rule, cannot be termed long or tedious: Non sunt longa, quibus nihil est quod demere possis.

Secondly, it was no digression, but a progression to the intended scope and end of our Dispute: for, the Question touching the Visibilty of the Protestant Church, was not propounded to be handled absolutely & positiuely, but comparatively and relatiuely to the like Question
pro-

propounded to you, touching the Visibilty of the Romish Church in all Ages. Our words, in the written Answer to your Challenge, are, *Wee will not refuse to deale with you in your owne Question, if you in the like manner will undertake the like task in your owne defense, and maintain the affirmative in the like Question which we now propound to you, Whether, &c.*

The task which I vndertook, was this, To prooue, that we are better able to proue a visible Protestant in all Ages, than you a visible Romish Church. Now, what could be more to this purpose, than to instance in diuerse particular points of your Romish faith, which no antient Age of the Church euer heard of? Was it altogether needlesse and impertinent, *To catch you in your own Net?* to challenge you at your owne weapon? to make it appear to *M. Bugs*, and diuerse other there present, how grossely and shamefully you abuse them, by making them beleue, that all the Christian world consisted of Papists in all Ages before *Luther*? Whereas neither could you then, nor now can all the Priests and Iesuites in the world, make good proof of any Country, City, Parish or Hamlet in the world, which, for fise hundred yeers and more after Christ, held your *Trent*-faith in generall, or those points of Popery named in the Recitall in speciall: whereto many other may and shall be added, after you haue giuen in your Answer to those fifteen Articles set downe in the Recitall. If it were not needfull

then to answer them, yet certainly it is now most needfull. If you mean not to answer them, at least repeat them. This you dare not doo, for feare. your disciples should take offense. You dare not pull away the curtain, lest your nakednes should be seen. You are *wise in your owne generation*: you knowe how to keep those in the dungeon, whom you hould in captiuitie. They must not see a glimpse of light, lest they should look after more. You forbid your Captiues to reade our Relations; and in your owne, you slubber-ouer what soeuer toucheth you neer. You well knew, M. *Fisber*, that Antiquity neuer knew your *drossie treasure* of superabundant satisfactions, nor your *dry suppers* without the Lords Cup, nor your *solitary Communions* without Communicants, nor your *unintelligible praiers*, nor your *ignorant deuotion*, nor your *irregular canonizing* of Traitors, nor your *painted flames* of Purgatory, nor your *cony-catching Indulgences*, nor any of the like new trash. And therefore you doo well and wisely heer not to lay these blocks for your blinde children to stumble at, which neither you, nor all the Iesuits in Christendome are able to remoue.

The

The Protestant Relation.

Paragraph the fift, concerning the parts of the Question.

D. Featly. There are two *Quæres* in your Question: First, *Whether the Protestant Church were in all Ages visible*; and secondly, *Whether the Names of visible Protestants in all Ages can be shewed, &c.*

M. Fisher. There are not two *Quæres* or parts in the Question: it is but one Question.

D. White. Where there are two Propositions, with two distinct *Vtrums*, there are two Questions, &c.

M. Fisher. Conclude any thing syllogistically, D. Featly.

D. Featly. *And* is a Coniunction copulative, and must adde somewhat to That that goes before. It is all one, as if you should expound the words of the Apostle, *Provide honest things before God and men*; before God, that is, before men.

Master

Master FISHER'S Answer.

My Question is meant to be but one entire Question. And so, to cut off all needlesse wrangling (made by D. White and D. Fearly about the Aduerb Verum, whether, and the Copulative et, and; as if Grammar-scholars had been disputing, rather than graue Diuines, who were not to stand on rigour of Grammar, especially in this case, where the sense of the speaker is plaine, and may well stand with Grammar) Master Fisher said, The question being mine, it pertaineth to mee to tell the meaning: and my meaning was onely to make it one question, viz.

Whether the Protestant Church were so visible, as the Names of visible Protestants in all Ages may bee shewed out of good Authors?

Wherefore if you will dispute, you must dispute in my sense, and must conclude the affirmatiue, viz. The Protestant Church was so visible, as the Names of the professors in all Ages may bee shewed out of good Authors.

Doctor FEATLY'S Reply.

First, the parts of your question are distinguished really: for a Protestant Church may haue beene visible in many Ages, and yet not the names of visible Protestants liuing in those Ages now to bee produced, as your selfe confessest in effect, page 33. line 23. *Wee doe not require, that all visible*

visible mens names should bee upon record, nor all records produced.

Secondly, they are distinguished formally in words, whether the protestant Church, &c. And whether the Names, &c.

Thirdly, they are distinguished by points: for in the middle of your question, before the second part of it, you your selfe put a colon thus(:).

Fourthly, you distinguish them your selfe in your answer, in the written copie which I haue: for to the first part you answer in the margent, *It was not*: which answer was not, nor can bee applied to the latter part.

Either the parts of your question are distinct in sense, or out of question you propound them senselessly, whether and whether, two whethers, meaning but one. Admit the construction you giue of the first part, *viz.* Whether a Protestant Church were visible in all Ages, that is, so visible, as the Names of visible Protestants may bee shewed: what construction then will you make of the latter clause, & whether the Names may be shewed:

Is not this iust like *Battus* his spell in the Latin Poet;

— Sub illis

Montibus, inquit, erant, et erant sub montibus illis:

Or the like of the French:

Car comm' vn' Aigle mountant au clair soleil.

Car c' estoite vn' Aigle mountant au clair soleil.

It is as if I should propound such a question:
Whether Iesuites be so honest men, that they

will not equiuocate, and whether they will not equiuocate?

Or whether the letters in a small print are so visible that they may bee read, and whether they may bee read?

Or whether the parts of this question are so distinguished that they are not altogether confounded, and whether they are not altogether confounded?

But you say, I am bound to dispute in your sense. What sense mean you? The sense that is to be made of your words, or the sense which you make by your mental reseruation? It seemeth you are so vsed to your Iesuicall *Cabala*, that you cannot in your disputing but smacke of it. I am bound to dispute with you, you say, in your *sense*. I grant you: am I therefore to dispute with you in your *non-sense*? But you say, that it is for Grammar Scholars to argue about the Aduerb *Virum*, and the copulatiue *et* and. Tell your great Clark, Cardinall *Bellarmino*, so, who *wier-drawes* your Sacrifice of the Masse out of the Copulatiue (*et*) and: *And he was a Priest of the most high God, &c.* and your Transubstantiation, out of the Pronounce, *hac: Hoc est Corpus, &c.* & your Popes supremacie, out of the Pronounce, *tibi: Dico tibi Petre, &c.* Doth not Saint *Austen* presse Grammaticall Arguments against *Cresconius* the Grammarian? Nay, doth not Saint *Paul* himselfe presse a Grammaticall argument Against the Iewes? *Non ex seminibus, sed ex semine*, Not of feedes, as of many, but of thy seed, as of one.

How

How many ancient and later Diuines (whose bookes you are not worthy to carry after them) haue substantially proued the Trinity, by a Grammatical Argument drawne from the Plural Number, *Faciamus*, *Let vs make man*; yea & the Trinitie in vnity, by an Argument founded vpon the construction of a Verbe Singular with a Nowne Plurall, *Elohim*, that is, *Dij creant*. It is no disparagement, Master Fisher, for the greatest Clarke to remember his Grammar: But he, who so farre forgets his Grammar as you doe, deserueth to be turned back to the Grammar Schoole, and to haue his Grammar-Rules better imprinted in to him with a Schoole-Masters *Ferula*, or somewhat else. Yea, but *Aquila non capit Muscas*: you are a high flyer, and therefore seorne to strike at a Flie: Yet take heed of such Flies, lest you be choked with one of them, as your Pope *Adrian* was. Such dead Flies as you heere swallow, are able to corrupt and spill a whole boxe of the sweetest Oyntment,

The Protestant Relation.

Paragraph the sixt, touching the pretended necessitie of naming Protestants in all Ages.

Master Sweet. What need you stand so much vpon this? If there were visible men, cer-

A Refutation of an Answer to the

tainly they may be named: name your visible Protestants, and it sufficeth.

A Romanist
standing by.

Name visible Protestants in all Ages.

D. Featly. It seemes you are nominals, rather then reals, you stand so much vpon naming: will you vndertake to name visible Papists in all Ages?

The same
Romanist
standing by.

If neither you, nor wee can name visible professors of our Religions in all Ages, for ought I know, the best way for vs is, to be all naturall men.

D. Featly. This is the right reason of a Naturall.

M. Sweet. *If there were visible Protestants in all Ages, certainly they may bee named.*

D. Featly. That is a *non sequitur*, for the reasons before named by me. What say you to a people of *Africa*, who, if we may beleue *Pliny*, haue no names at all?

M. Boulton. *Yet they haue descriptions, and may be knowne by some periphrasis.*

D. Featly. What say you then to the Hereticks called *Acephali*, who are so called, because their Head & Author cannot be named, nor particularly described, yet

yet the Author was a visible man? Are all visible mens names vpon Record? are all the Records that were in former times, now to be produced?

Heere diuers of M. Fishers company called, Names, Names, Names.

D. Featly. What? will nothing content you but a Buttery-book? You shall haue a Buttery book of names, if you will stay a while.

Master FISHER'S Answer.

To this obiection (touching the Acephali) M. Boulton answered, that those Acephali held some particular Doctrine, which did amount to the nature of a name, sufficient to distinguish them from others, insinuating heereby, that these Acephali were not Anonymi.

Further it may be answered, that it is not certaine, whether they had any particular Author: for some say, that they were a company, who in the controuersie betwixt Iohn the Bishop of Antioch, & Cyril of Alexandria, behaued themselves like Neutrals, submitting themselves to neither as to their Head. Others think, that they were certaine men, who, being the Fanciers of Petrus Mogus the Heretick, did afterwards renounce him from being their Head, because he would not accurse the Councell of Chalcedon. Others say,

Meggus.

that one Seuerus, Bishop of Antioch, was their Author.

But howsoeuer this particular were, it doth not conclude, that there could be in all Ages visible professors of the Protestants faith; whereof no story, nor other ancient Monument maketh mention of names, or opinions, or places of aboad of any of them, or of those who opposed them, as Stories make mention of some of these circumstances both of the Acephali, and whatsoeuer other eminent professors of euery true or false Religion. Wee doe not require, that all visible mens names should bee vpon Record, nor all Records produced. For, although to prooue such a visible Church as that of our Sauour Christ, described in Scripture, to bee spread ouer the world, a small number of visible Professors bee not sufficient, as Saint Austen prooueth against the Donatists; yet to shew how confident wee are of our cause, wee for the present onely require, that Three eminent Protestants names in all Ages, be produced out of good Authors. But they are so farre from being able to produce three, as they cannot name one in euery Age (as is cleerely proued in the Protestants Apology) neither indeed can they abide with any patience, when they bee much pressed in this point, as appeareth by diuers who haue beene urged, and in particular by D. Featly in this Conference; who hauing beene called vpon seuerall times to produce Names, as hee had undertaken at one time, he burst forth into these words, set down by the Protestant Relator: What? will nothing content you but a buttery-book? you shall haue a buttery-book, if you will stay a while. Note (Reader) this
Doctōrs

*Lib. de unitate
Ecclesiae.*

Doctors want of gravity and patience, and what a fittle he begins to a Catalogue of names of Protestants, who indeed are more like to be found in a Buttery-book, then in any good Record of antiquity, as having had their beginning of late in one Martin Luther, who, after his Apostasie, more respected the Buttery, then any Ecclesiasticall Story.

Doctor FEATLY'S Reply.

In the Answer to this Paragraph, first, you shake hands with the *Acephali*: afterwards, you salute the Donatists: in the end, you take vp your lodging with the Spright of the buttery; in whose company, it seemes, you take most delight. To beginne with your *Acephali*. These *Acephali* were a shole of Hereticks, bred (as it should seeme) of the spawne of *Eutyches* & *Dioscorus*: for they held, that there was but *one nature in Christ*, viz. the diuine, which they affirmed to have bene crucified. These differed from other Hereticks, in this especially; That whereas other Hereticks for the most part took their names from the Author and Head of their Sect, (as the *Arians* from *Arius*, the *Nestorians* from *Nestorius*, &c), these Hereticks, because their first Author could not bee certainly knowne, were termed *Acephali* from α *pruatiuo*, and $\kappa\epsilon\phi\alpha\lambda\iota$, signifying a Head, as if you would say, Head-lesse Hereticks. So that, as *Pliny* writes of the herb *Anonymos*, *nomen non inueniendo inuenit*, that it took it's name

Anonymos,

About the
yeere 480.

Alfonſus a
Caſtro aduer-
ſus Hæreſes. l.
4.

Anonymos, from the want of a name; ſo it may be truly ſaid of theſe Hereticks, that they took their name from the want, or at leaſt, ignorance of the name of their parent and firſt Author. Thus your *Alfonſo* deduceth, and expoundeth their name: *Hæretici Acephali dicti, ſic nominati ſunt, quoniam ſimul inſurgentes, nullus reperitus eſt, qui illorum eſſet princeps atque magiſter.* The Hereticks tearmed *Acephali*, were ſo named, becauſe multitudes of them riſing together, there was found none, who might be their Head and Maſter. Neither doe you in your Answer contradict, but rather confirme this Etymology, by rehearſing diuers and ſundry opinions touching their Head and Author. Which variety of opinions, and difference of Authors about him, plainely argueth, that no certainty was, or can be had of him, who he was, and much leſſe what was his proper name. Wherefore, diſtruſting your former Answer, you adde a ſecond, ſaying, *Howſoever this particular were, it doth not conclude, that there could be in all Ages viſible profeſſors of the Proteſtant faith, whereof no Story nor other antient Monument maketh mention of names, or opinions, or places of aboad of any of them, or of thoſe who oppoſed them.* I grant, it doth not conclude ſo much, neither was it brought to conclude ſo much: it prooueth ſufficiently what I intended, viz. That your Queſtion is ground- ed vpon a falſe Suppoſal: it cutteth M. Sweet's reaſon in the hams, *If there were viſible Proteſtants in all Ages, then certainly they may bee now named.* The Head

Head and Author of the Heresie of the *Acephali* was, I suppose, a visible man: yet can he not now, nor, for ought appeares, could he then, when hee broched his Heresie, be named. In like manner, the 7000. that neuer bowed their knees to *Baal*, and all your Ancestors descending from *Noah*, were certainly visible men: yet can they not now be all named; and therefore M. Sweet's Argument, *ab autoritate negativè*, and *à negatione vocis ad negationem rei*, is a poore fallacie, fit to bee ranked with that which they wrongfully fasten on my Argument *à priori*, viz. *positio principij*, or the begging the Question.

I wil not say, that in disputing about the *Acephali*, you shew your selfe ἀκεφαλῶν; but certainly in that which followeth, you shew your self ἀνεκεφαλῶν, else you would not so ignorantly apply Saint *Austens* proofes in his Book against Donatists, to disprove our Church. For it is well knowne, that we teach with Saint *Austen*, that Christs visible Catholique Church is disperfed farre and wide over the face of the whole earth. But you are the Donatists of our Age: for, as the Donatists confined the Catholique Church of Christ, to *Africa*, and therein, to the Sect of *Donatus*: so you also restraine the Church of Christ to *Rome*, and the Popes adherents. We teach with Saint *Austen*, *Non Romanos, sed omnes gentes Dominus semini Abrahamæ mediâ quoque iuratione promissit*: That God promised with an oath to *Abraham*, not the Romans, but all Nations for his seed. We

Aug. Epist. 20.
ad Mefychium.

beleue, that where soeuer the Scriptures are receiued, and Christs Sacraments administred, God calles some by ordinary meanes; and consequently there is a Christian Church (though neuer hearing of *Rome*, or Papall Iurisdiction) *who are ordained to saluation*. Wee account all that professe the name of Christ, & Doctrin of the Gospell, to be members of the visible Catholick Church; yet with this difference, some are sound members and parts, others vnfound, and these more or lesse. Wee doubtr not, but Christ hath his flock vnder the *Turk* and *Tartarian*, and *Mogol*, in *Asia*, *Africa*, *Europe*, yea *Italy*, and *Rome* it selfe, euen in the denne of Antichrist. And therefore we are the true *Catholicks*, who maintaine *verè Catholicam Ecclesiam*, a Church truly Catholicke: and you are the Donatists and Masters of the separation of these times, who damne all sorts of Christians, saue those who are content to receiue the mark of the Romish Beast in their fore-heads. What then speake you of three Protestants to be named in euery Age? Although our Sauours words are most true, *Where there are two or three gathered in my name, there am I*. And although *Tertullians* inferences from those words, are most true, *Vbi tres sunt, Ecclesia est, licet Laici sint*: Where there are three, there is the Church, yea though those three bee Lay-men: and, *In vno et altero Ecclesia est*, the Church is in one or two men: yea *Alensis*, and diuers among you, remembered by *Tostatus*, affirme, *that from the time of Christs suffering,*

Mar. 18.

Exhort. ad
virg.

de pœnit.

Prolog. in
uang. el.

*suffering, until his resurrection, fides in sola reman-
sit beata Virgine*, that onely the blessed Virgin
perseuered in the faith; and consequently, that
the Church subsisted for that time onely in her.
Yet God be blessed for it, wee need not to fly to
any such defence. We shall bring into the field,
pares aquilas, nay, *plures aquilas*, more ensignes and
banners then you, yea incomparably more, for
the first and best Ages: and if you exceed vs
in the latter, I wish you to remember, that in
time, in liquors, the lees and mother gathers
towards the bottome: and a spoonefull of pure
wine is better then a Hogf-head of dregs.

— *Yea, but we are so farre from beeing able to produce
three Protestants in all Ages, as we cannot name one in
euery age.* How proue you this? *Forsooth M. Brierly
hath prooued it to your hand.* A beggerly Rapsodist,
whose patched cloak is already all to-be-torne
by one of our noble Mastiues, and the ragges
that remaine, as I am informed, will be shortly by
another puld away. Were *M. Brierly* a man of
better iudgement, and more integrity then our
worthy *Morton*, now Lord Bishop of *Conentry* and
Litchfield, hath prooued him to be: yet beeing
a knowne Papist, to alleage meerely his work and
words, to mee is but a dry kinde of prooffe; and
therefore you did well in this place, to knock at
the Buttery-dore.

And heere I intreat the Reader to note, how
the very name of the Buttery reuiues the Iesuite.
In all the other passages of his Book, there is no-

thing that pretends to wit or mirth : but heer he is very pleasant, now his dull wit is whetted : he was not able in all the Conference, nor since in his Answer, to send out such a flash. Will you know the reason? The Spright of the *Butterie* possesseth him, and thus he diuines ; *The Protestants cannot abide with any patience, when they bee much pressed in this poyn, as appeareth by diuers that haue been urged, and in particular by Doctor Featly in this Conference, who hauing been called vpon to produce Names, burst forth, &c.*

It is true, *I burst forth*, not into a *passion*, as you would make the Reader beleue, but into a laughter, as did the rest of the company : neither did I by any gesture or speech, discover my impatience, but your folly ; who, when I alledged you reasons and testimonies, were not content with them, but called for emptie names, &c. And what was this, but to call for a Colledge Buttery-book ; which is nothing but a Register of the names of such as are in that societie : If the sprite of the *Butterie* had not obfuscated your braine, & surprized your iudgement, you might haue vnderstood, & plainly perceiued, that I compared not a Catalogue of noble Confessors and Martyrs of the Catholique Protestant faith, to a Buttery-book ; but such a Catalogue as you then required, and you vsually bring, to proue the visibility of your church, *viz.* a companie of names, and nothing else ; *testes sine testimonijs*, witnesses deposing nothing for you. And, may not such
emptie

emprie Catalogues be fitly compared to Butterie-books? *Note, Reader*, say you, *what a fit Title hee giueth to a Catalogue of Names of Protestants; who, indeed, are more like to be found in a Butterie-booke, then any good Record of Antiquitie, as hauing had their beginning of late in one Martin Luther; who, after his apostasie, more respected the Butterie, then any ecclesiasticall storie.*

I maruell not, that you, Yeomen of the Popes Butterie and Pantry, and the Blacke-gard of Rome, haue a sharpe tooth against *Luther*; who, by burning the Popes haruest of *Indulgences*, hath made the Catalogue farre lesse of those that brued for the Friers Butterie, and baked for the Popes Kitchin. Certainly, if *Martin Luther* had so fat a belly as you paint him with, hee did but hold that which hee got among you: for, after hee forsooke *Sodom* (which you Apostataes call apostasie) hee so hated and detested the gluttony and drunkenesse of Monks and Friers, and so sharply inueighed against them, that *Erasmus* sometimes spake as truly as wittily of him; *That though hee otherwise highly esteemed of him, yet hee could not but confesse, that hee was much too blame in two things; that hee presumed to touch the * Popes Crowne, and the Monkes bellie.* Wherefore seeing *Luther* deserueth no better of your fraternities, strike him out of your Butterie-booke, and put *Father Parsons* in his place, the grand Master of your new equiuocating Religion, or religious equiuocation, because, good man, his name was

* Both being
Noli me tangere.

strucke out of the Buttery-booke of *Bailliol-Colledge* in *Oxford* ; and hee expeld , for falsifying the Buttery-booke, and thereby cozening , and purloining the Students of that Colledge.

The Protestant Relation.

Paragraph the seauenth, touching
*the comparison betweene a prooffe
 à priori, and à posteriori.*

Doctor *Featly*. That Church , whose faith is eternall , is so visible , that the Names of some professors thereof may bee shewed in all Ages.

But the faith of the Protestant Church is eternall and perpetuall :

Ergo.

Master Fisher. Faith eternall ? Who euer heard of faith eternall ? Saint Paul saith, that faith ceaseth.

Doctor *Featly*. You haue a purpose, *Master Fisher* , to cauill : you know my meaning well enough by the terme *perpetuall*, to wit, that Christian faith which hath continued from Christs first publishing it, till this present, and shall continue

tinue till his second Comming. The Church which houldeth this faith, *you beleeue*, shal be so visible, that the Names of the professors thereof may bee shewed in all Ages.

But the Protestant Church holdeth this perpetuall faith :

Ergo.

Master Fisher. Your Argument is a fallacie, called, Petitio principii.

Doctor Featly. A demonstration à causa, or à priori, is not Petitio principij.

But such is my Argument :

Ergo.

Is it not a sounder Argument, to proue the visibility of the professors from the truth of their faith, then (as you do) the truth of your faith from the visibilitie of professors ? Visible professors argue not a right faith. Heretikes, Mahumetanes, and Gentiles, haue visible professors of their impieties : yet will it not hence follow, that they haue a right beliefe. On the contrary, we knowe by the promises of God in the Scripture, that the Church which maintaineth the true faith, shall haue

A Refutation of an Answer to the

haue alwaies professors, more or lesse visible.

Master Sweet. You ought to proue the truth of your Church à posteriori, for that is to the question, and not à priori.

Doctor Featly. Shall you prescribe me my weapons? Is not an Argument à priori, better then an Argument à posteriori? This is, as if in battell you should enioyne your enemy to stab you with a knife, and not with a sword or dagger. I will vse what weapons I list: take you what buckler you can.

Master Fisher. A prooffe à posteriori is more demonstratiue, than à priori.

Heere Master Fisher sheweth his Academicall learning, in preferring a demonstration à posteriori, before that which proceedeth à priori. Is not a demonstration of the effect from the cause, better then of the cause by the effect?

In this place, or vpon the like occasion againe offered, neerer the end of the disputation, Master Sweet replied.

M. Sweet. This is to diuert the question. The question is not now, Whether our faith or
yours

A Protestant
standing by.

yours bee the Catholicke primitive faith, but the question now is of the effect, to wit, the visibility of your Church, which you ought to proue out of good Authors.

Doctor Featly. May not a man proue the effect by the cause? Is there no other meanes to proue the effect, but by naming men, and producing authors for it?

Master Sweet. *An effect is posterius; the question is about an effect: therefore you ought to proue it à posteriori.*

Doctor Featly. What a reason is this? May not an effect bee prooued by his cause? Must an effect bee needs proued by an effect? or à posteriori, because an effect is posterius?

Master FISHER's Answer.

Thus farre the Relator, who hath heere added much more then was said: and in particular, those formall words which he reporteth Master Fisher to haue said, viz. A prooffe à posteriori is more demonstratiue, then à priori, Master Fisher did not speake: perhaps hee might say, That a prooffe à posteriori doth better demonstrate to vs, then à priori; not meaning in generall to preferre a Logicall demonstration à posteriori, before that which is à priori; but that such a prooffe à

Gg

posteriori,

posteriori, as bee in this present question required, and as the question is selfe exacted, would better demonstrate or shew to all sorts of men, which is the true Church, then any prooffe which Doctor Featly or D. White can make à priori, to proue the Protestant Church to bee the true Church, as shall be shewed when need is, heereafter. At this present, it may suffice to say, to that which Doctor Featly now objecteth against the prooffe taken from visibility, that Although all kind of visible professors doe not argue right faith, yet want of visible professors argueth want of Christs true Church. For, supposing it to bee true which euen D. Featly himselfe heere saith (according to the Protestants Relator) viz. wee knowe by the promises of God in the Scripture, that the Church which maintaineth the true faith, shall haue alwaies professors more or lesse visible, and (as Master Filmer further proued in one of the foresaid papers, giuen to the old gentleman before this meeting) so visible, as their Names in all Ages may bee shewed out of good Authors; supposing also out of Doctor Whitaker, contr. Dur. l. 7. p. 472. that Whatsoeuer is foretold by the antient Prophets, of the propagation, amplitude, and glorie of the Church, is most cleerly witnessed by Histories; and supposing lastly, out of Doctor Iohn White, in his way, p. 338. That things past cannot bee shewed to vs, but by Histories. Supposing all this (I say), it is most apparant, that if there cannot bee produced (as there cannot) Names of Protestants, or of any other professors of Christian faith in all Ages, out of Histories, to whom Gods promises agree, besides those which are knowne Roman Catholiques:

Catholiques: not Protestants; nor any other but onely the Roman Catholiques are the true church of Christ, which teacheth the true faith; and of which, all sorts are to learn infallible faith necessary to saluation.

Doct^r FEATLY'S Reply.

I maruel not, M. Fisher, that you leaue M. Sweet in the suds: for, you haue much adoo, with all your strength and skil, to get your self out of the mire. M. Sweet, since he left our Vniuersities, and was metriculated into your Society, seemes (to speak in our Academicall Phrase) to haue resumed *gradum Simeonis*, and to haue proceeded backward: for, whatsoeuer truth, in Logick or Philosophy, hee had learned in our Schools, he hath learned to vnlearn in yours. It seemeth, he hath met with some such Master as *Timotheus* the Musician was; who took double pay of his scholars, for *unteaching* them what they had learn'd of others. Hee was taught in our Schools, that an effect cannot be scientifically proued or demonstrated, but by the cause: for, *Scire, est causam scire propter quam*, &c. and *Demonstratio* is *Syllogismus scientificus*, ἐν προτέρων, καὶ γνωρισμάτων, καὶ αἰτίων τῶ συμπεράσματος, a scientificall Syllogism, proceeding of those things that are former in nature, and more knowne, and causes of the conclusion. All this he hath vnlearned, and will needs go about to perswade vs, that *An effect because it is posterius, must needs be proued by an effect*; and by the same reason, that effect, by another effect; and

Arist. analyt.
poster. l. 1. c. 2.

that, by a third; & *sic in infinitum*. He should rather haue disputed thus: An effect, because it is *posterius*, ought, by the naturall method, to be prooued by something that is *prius*, and produceth it. But because you your self, M. *Fischer*, giue M. *Sweet* for a gone man, not once opening your mouth for him, I will prosecute the matter no further against him: but, leauing the Accessorie; I will pursue you the Principal, who purge your selfe three waies.

First, by justification or denyall.

Secondly, by mitigation, or qualifying the speech you were charged with.

Thirdly, by recrimination or retortion of our proofs against our selues.

First, you deny in formal words, that you euer said, *A Proof à posteriori is more demonstratiue, than à priori*: but the witnesses to the Conference testifie, that you said so, *conceptis verbis*, in small words. Your qualification by addition is no better than a trick of your mystery of equiuocation, *quo ad nos*, or *in hoc casu*. By these and the like reservations, you may euade any thing. Perhaps he might say, that *A proof à posteriori* doth better demonstrate to vs, in this case, to shew to all sorts of men which is the true Church, then any proof that can be made *à priori*. This blanching will not steed you, because your wall moulders away. You can no otherwise proue the visibility of the Church *à posteriori*, than by meer humane Records and Stories, which are very defectiue and vncertain, and many

many times contradictory to themselves: where-
as the proof of the visibility of the Church *a pri-*
ori, proceedeth on farre surer grounds, the plaine
and euident promises of God in Scripture.

Secondly, all sorts of men neither ought nor
can peruse all Records & Stories of the Church,
requisite to proue the Visibility thereof in all A-
ges: but all men of vnderstanding can and ought
either by reading or hearing, learn the gracious
promises of God for the propagation and conti-
nuance of the true Church, made in the Scrip-
tures. But you retort our Argument vpon vs in
this manner:

- „ *That alone is the true Church, to whom God's pro-*
- „ *mises in the Gospell agree, and are accomplished in it.*
- „ *But God's promises in the Gospell agree to the Ro-*
- „ *mane Church, and are accomplished in it, and no other:*
- „ *Therefore onely the Romane Church is the true*
- „ *Church of Christ.*

To this Argument I answer,

First, that the promises of God, for the multi-
plying of beleeuers, and propagation of the
Church, are fully accomplished in the Catho-
lique Church, not in any one part thereof alone.

Secondly, those promises as well and better a-
gree to other Churches, than the Roman. The
Protestant Churches in *Europe*, the Greek Churches
in *Asia* and *Africa*, and other Churches else-
where, haue as good or better interest in those
promises, and can as well or better proue the
performance of them, than the Roman.

Thirdly, the Romane or Westerne Church ought to bee distinguished from the Papacie, or mystery of iniquity in it ; which is not the Church, but a preualent and predominant faction in it. The Romane Church we acknowledge to bee a member (though a sick and weak one) of the Catholique visible Church ; and consequently, to haue some part in the gracious promises made to the Church, in the Gospell : but the Papacy, or that predominant faction, is no member, but a botch or an aposteme in the Church ; to which none of those promises belong, yet many prophecies are cleerly fulfilled in it.

First, *1.Tim.1.4.* Now, the Spirit speaketh expressly, that *In the later times some shall depart from the faith, giuing heed to seducing spirits, and doctrines of diuels, forbidding to marry, and commanding to abstain from meats, which God hath appointed to be receiued with thanksgiving.* This Prophecie hath been fulfilled in the Papacy euer since Pope *Hildebrand's* time ; in which, as *Auentinus* reports, the people in some places trod vnder foot the Hoasts that were consecrated by married Priests : *Tales enim non esse sacerdotes, neque sacrificare, Hildebrandus docebat* : for, *Hildebrand* taught, that such were no Priests. And again, *Maritos ab uxoribus separas, scorta, pudicis coniugibus : stupra incestus, adulteria, casto praeferit matrimonio* : Hee seuered men from their wiues ; he preferred harlots before married wiues ; fornication, adultery, and incest, before chaste

*Auent. annal.
Boior. l. 5. edit.
Basil. ad Pern.
p 448.*

chaste marriage. And likewise in the Papacy that part of the Propheſie is fulfilled, touching the forbidding of certain meats; as for example, fiſh, and egges, and white meats, and the like, and that for conſcience ſake, and vnder paine of deadly ſin, and accounting ſuch abſtinence meritorious.

Secondly, that Propheſie in *2. Theſ. 2. 9. Coming, after the power of Satan, in all power of ſignes and lying wonders*, is daily fulfilled in the Papacy, and no where elſe. See their Legends, old and new.

Thirdly, that Propheſie, *2. Pet. 2. 18. They allure by the luſts of the fleſh, through much wantonneſſe, &c.* is fulfilled in the Papacy, which permitteth publick Stews, I might ſay, alloweth, becauſe who keep thoſe houſes, do therefore pay a penſion to the Pope.

Fourthly, that Propheſie, *Iude 16. ſpeaking great ſwelling words of vanity*, is fulfilled in the Papacy; which teacheth, that the Church of *Rome* is the Mother and Queen of all Churches; that the Pope cannot erre; that hee is about the Law of God; that thoſe who adhere to him, can more than merit heauen: they can ſupererrogate.

Fiftly, that Propheſie, *2 Pet. 2. 3. and Apoc. 18. 3. The Merchants of the earth are wax'd rich, through the abundance of her delicacies. Through conetouſneſſe, ſhall they with feigned words make Merchandize of you*, and the like in the *Apoc.* is fulfilled in the Papacie, which draweth an infinite treasure,

treasure, by the Merchandize of pardons and indulgences for releasing soules out of Purgatory.

Sixtly, that Propheſie, *2. Theſ. 2. 4.* *Hee as God ſitteth in the Temple of God, ſhewing himſelfe that hee is God,* is verified in the Papacie, which giueth the Pope the ſtile of *Lord God, Head of the Church, Lyon of the Tribe of Iuda, &c.* and power to diſpence with breach of oathes, and inceſtuſious mariages, &c.

Seuenthly, that Propheſie, *2. Theſ. 2. 7.* *The myſtery of iniquity doth already worke: onely hee who now letteth, will let, untill he be taken out of the way, and then ſhall that wicked man be reuealed.* This I ſay, according to the interpretation of the Fathers, *Tertul-* and *Chryſoſtome*, is fulfilled in the Papacie. *Tertullian* ſaith *Romani, imperij abſeſſio, in decem Reges diuiſa, Antichriſtum ſuperinducit*: The decay of the Romane Empire, diuided into tenne Kings, ſhall bee the bringing in of Antichriſt. *Chryſoſtome* giueth ſome more light, ſaying, When the Romane Empire ſhall be taken away, then hee ſhall come. Now all the world ſeeth, that the Papacie is built vpon the ruines of the Romane Empire, and at this day poſſeſſeth the ſeat thereof.

Eighthly, that Propheſie, *Reuel. 9. 3. & 7.* *There came out of the ſmoke Locuſts vpon the earth, &c. and on their heads, were (as it were) Crownes, &c.* agreeth to your ſwarms of Monks and Friers: and one of your own Expoſi-

tors

De Reſurreſtione.

Homil. in 2.

Theſ.

ἡ ἀρχὴ ἢ πο-
μαίνῃ ὅταν
αὐτῷ ἐν μέσῳ,
τότε ἐκείνος
ἦξει.

tors interpreteth their Crownes, the round circle vpon your shauelings head, like vnto a Crowne.

Ninthly, That Propheſie, *Reuel. 13. 11. And I beheld another Beaſt comming vp out of the earth, and he had two hornes like a Lamb, and he ſpake as a Dragon, and hee exerciſeth all the power of the firſt Beaſt, &c.* agreeth to the Papacie and Pope, who reſembleth Chriſt, whoſe Vicar hee calleth himſelfe, and yet carrieth himſelfe like a Dragon in the Church, and he exerciſeth alſo the power of the firſt Beaſt, to weet, the Romane Empire, deſcribed in the firſt verſe, by ſeuē heads and ten hornes, becauſe, as the firſt Beaſt, the Romane Empire, by power and temporal authority, ſo the Pope, by policie and ſpirituall iuriſdiction, ruleth ouer a great part of the world.

Tenthly, that Propheſie, *Reuel. 13. 18. Let him that hath vnderſtanding, count the number of the Beaſt, for it is the number of a man, and his number is 666.* agreeth to the Pope, as I ſhewed before out of *Irenaus*, *Λατίνος* nomen habet 666. *et valde verifimile eſt, et nouiſſimum regnum hoc habet vocabulum: Latini enim ſunt qui nunc regnant:* that is, that name *Latinus* hath in it theſe numerall letters, which make vp 666. and this is very like to be the name of the Beaſt: the laſt Kingdome hath this name, for they are Latines who now rule. *Arethas* agreeth with *Irenaus* in iudgement, as *Fleuerdentijs* himſelfe noteth.

Eleuenthy, that Propheſie, *Reuel. 17. 3. I ſaw*

H h

*L. 5. aduerſus
Hareſ. c. 30.*

a

Epist. 17. ad
Eustochium,
c. 7. et l. 2. aduer.
Iovinianum.

a woman sit upon a scarlet-coloured Beast, full of names of blasphemie, having seven heads and ten horns. and verse 9, The seven heads are seven hills, on which the woman sitteth. and verse 18, The woman is the City which reigneth over the Kings of the earth, agreeth with the Papacy, as Saint Ierome teacheth vs.

Twelfthly, that Prophecie, *Reuel. 17. 4.* The woman was arrayed in purple and scarlet color, and decked with gold; and precious stones, and pearles, having a golden cup in her hand, full of abominations and filthinesse of her fornication: & supra, verse 2. With whom the Kings of the earth haue committed fornication, and the inhabitants of the earth haue been made drunk with the wine of her fornication, agreeth to the Papacy, which is set forth in most pompous manner, and enticeth the Kings and people of the earth to idolatry, which is spirituall fornication.

Thirteenthly, that Prophecie, *Reuel. 17. 6.* And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus, agreeth to the Papacy or Romish Synagogue, which hath spilt the blood of many thousand protestant Martyrs, since the 1000 year; in wch; Satan was let loose, vnder the name of Waldensian and Albigensian hereticks, & the like names of reproach.

Fourteenthly, that Prophecie, *Reuel. 17. 16. 17.* And the tenne horns shall hate the Whore, &c. for, God put in their hearts, to give their Kingdome to the Beast, till the Word of God be fulfilled, agreeth to the Pope and Papacy; to which, the greater part of the Kings of the earth, after a sort, gaue their King-

Kingdomes, by submitting themselves, and submitting their Kingdomes to the Antichristian Yoke. But now (God bee blessed) diuers Kings and States, *whose eyes God hath anointed with the eyesalue of the Spirit*, haue discovered the abomination and filthinesse of the Whore of Babylon, and begin to hate her, and make her desolate : and wee doubt not, but in tyme other Princes and States will ioyne with them, and perfectly accomplish this Prophecie, by stripping her naked, and eating her flesh, and burning her with fire.

Now to sharpen my weapons a little vpon M. *Fisher's Whetstone. Confingant tale quid Heretici : confingant tale quid Papiſta* : Let the Papiſts feine some such like thing : let them deuise, if they can, any Protestant Church, or any other society or person in the world, in which the marks of Antichrist aboue-described, are so conspicuously to bee seen, as in the Romish Synagogue, and the Head thereof, and then I will confesse, I haue spilt all my paines in deciphering these characters : but, till they haue brought some man, State, Society or Church in the world, in whom the former marks are more visible, than they are at this day in the Romish Church and her Head, I shall bee euer of the opinion of that learned Iudge and States-man, who said pleasantly, that, If the Pope of *Rome* were not Antichrist, he had very ill luck : for, if there should be a proclamation or warrant, to send for a man described by such marks as Antichrist is in the Apocalypſe,

without all question, the Pursuiuant would at-
tache and bring the Pope of *Rome*.

The Protestant Relation.

Paragraph the eighth, touching
the demonstration of the Visibility
of the Church, by the eternity and im-
mutability of faith.

» Doctor Featly. That Church, whose
» faith is eternall, perpetuall, and vnchan-
» ged, is so visible as the catholick Church
» ought to be, and the Popish Church by
» M. Fisher is pretended to be.

» But the faith of the Protestant Church
» is eternall, perpetuall, and vnchanged :
» Ergo the Protestant Church is so visi-
» ble, as the Catholick Church ought to
» be, and the Popish Church is pretended
» by M. Fisher to be.

M. Fisher. I distinguish the Maior. That
Church, whose faith is perpetuall and vnchan-
ged, so as the names can be shewed, is so visi-
ble as the Catholique Church ought to be, and
as M. Fisher pretends the Roman Church to
be, I grant it.

That

That Church, whose faith is perpetuall, and unchanged, yet so, as the names cannot bee shewed in all Ages, is so visible as the Catholique Church ought to be, and as M. Fisher pretends the Romane Church ought to bee, I deny it. To the Minor I apply the like distinction, and consequently to the conclusion in the same manner.

Doctor Featly. What? Answer you to the conclusion also? This is a straine of new Logicke.

Master FISHER'S Answer.

This Argument, as it is set downe, is so far from being a demonstration (whose propertie is, To convince the understanding) as it is not a probable or morall perswasion: for, I am verily perswaded, that no wise man (not alreadie possessed with Protestant opinions) will or can bee so much as morally convinced, or in any sort probably perswaded by it, that Protestants bee the true visible Church, more then a man (in case of doubt) can be by the like Argument, which a man may make, to proue himselfe and his brethren to bee as well spoken of, as any in all the parish, thus:

„ Those who are in heart true honest men, are as well
„ spoken of, as any in all the parish.

„ But I and my brethren are in heart true honest
„ men :

Ergo.

H h 3

As

As this prooffe is not able to make any man, not particularly affected, to beleene these men to be well spoken of, or to bee honest-men: so neither can Doctor Featlies prooffe make any wise man beleene Protestants to bee the true visible Church, or to haue the true faith.

Secondly, if the terme, That Church, bee understood onely of a particular Church (as for example, the Church of England) it is so farre from a Logicall demonstration, as it hath not in it any Logicall Forme, according to any of the vsual moods, Barbara Celarent, &c. But if it bee understood vniuersally of euerie Church that is or may bee, then both Maior and Minor are false: and so it cannot bee a demonstration, whose propertie is, To consist of most certainly true propositions. The Maior in this latter sense is false, for that there may be a Church or companie, who may haue inward faith, eternall, and vnchanged (as for example, a Church of Angels) who, for want of visible profession, are not so visible as the Catholique Church ought to be. The Minor is false also: for, the Protestant Church hath not the true primitive faith, neither is that faith they haue, vnchanged; but so often changed, and so much subiect to change, as one may say (as a great person in Germany once said of some Protestants) What they hold this yeere, I doe in some sort know: but what they will hold next yeere, I doe not knowe. Which is true, in regard they haue no certaine and infallible rule, sufficient to preserve them from change. But if Doctor Featly shall say, that hee neither meant the tearme, That Church, in either of the aforesaid senses, but meant to signifie

signifie by it, That one, holy, Catholique, and Apostolique Church, which the holy Scriptures doe shew both to haue perpetuall vñchanged faith, and also to bee perpetually visible, then indeed the Maior is true; but the Minor is most false: and so the argument is farre from being a demonstration; especially, when it endeoureth to proue magis notum per ignotius, viz. the visibilitie (which is easily knowne) by the truth of Doctrīne (which is more hard to be knowne) especially by onely Scripture. Of the sense whereof (according to Protestants, who say, The whole Church may erre) no particular man can bee infallibly sure: for if the whole Church or companie (to whom Christ promised the Spirit of truth to teach them all truth, may erre, then much more may euerie particular man erre: and consequently, no particular man can bee infallibly sure of the sense of Scripture.

Thirdly, this Argument beggeth or supposeth that which is in question; for in asking which is the true visible Church, or congregation of the true faithfull, wee aske, at least virtually, which is the true faith: in regard the true Church cannot be without this true faith: yea therefore doe wee ask which is the true Church, that of it, being first knowne by other marks, wee may learne what is the true faith in all points, in which wee yet knowe not what is to bee held for true diuine faith.

Fourthly, although faith be prerequired to be in some or other members of the true Church, yet inward faith alone, without some outward profession, by which it is made visible or sensible, doth not sufficiently make a man so bee a member of the visible Church.

Let

Let D. Featly looke back upon his *Argument*, and tell us what *Academicall learning* taught him to call it, *A demonstration à priori*.

Doctor FEATLY's Reply.

I know, diuers learned men haue beene of the opinion, that *Aristotles Demonstrator* doth dwell vnder the same rooffe, with *Tullies Orator*, and *Xenophons Prince*, & *Castilians Courtier*, namely, Sir *Thomas Moores Vtopia*, *extra anni solisque vias*. To vndertake to make a demonstration, consisting *ex veris primis, immediatis, prioribus, notioribus causis conclusionis*, is all one, saith *Ludonicus Vines*, as if to cure a most dangerous disease, a Quacksaluer should promise a strange receipt made of foure simples; the first whereof is found in *India*; the second, amongst the *Ceres*; the third, in the *Riphean Hilles*; and the fourth, in the nest of a *Phenix*. If that demonstration which they call *potissima*, the soueraigne demonstration, and *non paroiell*, containing the *quintessence* of all necessarie prooffe (consisting of all tearmes reciprocal, and all propositions inabled, and qualified with those three degrees of necessitie, so called, *καὶ ὅτι, καὶ ὅτι αὐτο, καὶ ὅτι ἄλλο, de omni, per se, et quatenus ipsum*) were any where in vse, it should seeme to bee in the *Mathematicks*, the most certaine Science, and fullest of euident demonstrations: but *Pererius* the Iesuite, and others with him, vndertake to prooue, that the *Mathematicians* vse

no such demonstrations: and therefore many Logicians and Philosophers conclude, that such absolute demonstrations, exalted to the highest degree of necessity, *presently convincing and captivating the understanding*, are meere imaginary speculations. Let the Philosophers and Logicians, among themselves, end this controuersie. I will pronounce sentence peremptorily on neither side. But setting aside that *Idea* of demonstration, and speaking of such demonstrations *à priori*, or *à causâ*, as are vsually found in Scholastick Diuinity, I will maintaine this Syllogisme to be a good demonstration (as demonstrations go), current against all M. *Fisber's* and M. *Sweet's* Logick:

„ The Church holding the perpetuall
 „ faith, grounded on the eternall Gospell, hath
 „ perpetuall visible Professors of that faith.

„ The true Church of Christ holdeth the per-
 „ petuall faith, grounded on the eternall Gos-
 „ pell:

„ Therefore the true Church hath perpetuall
 „ visible Professors of that faith, &c.

For the *Maior* or first proposition, it is partly grounded vpon Christs promises rehearsed before, in the setting downe of the state of the Question, touching the Visibilty of the Church, assertion the fourth; and partly vpon that Text of the * Apostle, *With the hart man belieueth vnto righteousnesse: and with the tongue, confession is made vnto saluation.*

*Rom. 10. 10.

The *Minor* or assumption is most necessarily

I i

true,

Gasp. Lauren.
De public. dis-
putat.

true; because this eternall faith is the formall cause, constituting and making the true Church; for, as *Laurentius* rightly argueth, *Homines non constituunt Ecclesiam, quatenus simpliciter sunt homines Europæi, Romani &c. sed quatenus sunt fideles: ergo fides & doctrina fidei, est causa formalis & interna Ecclesiæ, et per eam Ecclesiæ constituitur, et per eandem agnoscitur*; Men make not the Church, simply as they are Europeans, or Romanes, or Africans, or Britans, or the like; but as they are of the faithfull, or holding the faith: therefore, faith and the Doctrine thereof, is the formall and internall cause of the Church, and by it the Church is made a Church, and distinguished from all other societies. Heere then you have the confession of visible men to saluation, or the Visibility of professors of the saving faith: a proper attribute, or *proprie*, demonstrated of the proper subject, the true Church, by the proper and neerest cause, the eternity of faith: and what more is to be required in a true demonstration, *a priori*? You will say, this demonstrateth, that the true Church shall bee alwaies visible, but not that the Protestant Church. I reply; either the Protestant Church is to be supposed to bee the true church, or not: if it be supposed to bee the true Church, then, hauing demonstrated the perpetuall Visibillity of the true Church, I haue consequently demonstrated the perpetuall Visibillity of the Protestant Church; if this bee not to bee supposed nor granted, then you should haue primarily denied

denied this, and put vs to the prooffe of it ; which beeing prooued, would inferre the Visibilty: but this you did not, and (I think) durst not in the Conference, for feare you should haue beene presently conuincd ; yet now, since the Conference, you are growne so hardy as to deny it, and therefore thus I proue it.

„ A Church, holding & professing entirely the perpetuall faith, needfull to saluation, is a true Church.

„ The Protestant Church holdeth and professeth entirely the perpetuall faith, &c.

„ Therefore the Protestant Church is a true Church.

The *Major* is confessed of all sides, and must be so, because there is no saluation without the Church : where therefore the saving faith is held and professed, there must needs bee the Church.

The *Minor* or second proposition is thus confirmed :

„ The Primitiue Catholique faith, once giuen to the Saints, is the perpetuall faith, grounded on the euerlasting Gospel.

„ But the faith which the Protestant Church holdeth, is the Primitiue Catholick faith, once giuen to the Saints :

„ Therefore, the faith which the Protestant Church holdeth, is the perpetuall faith, &c.

The *Minor* in this last Syllogisme is of vndoubted truth.

The Assumption is thus confirmed :

„ The faith derived from the holy Scriptures,

Iud. 3.
Reu. 14. 6.

„ contained in the three Creeds; The Apostles
 „ Creed, the *Nicen* Creed, and the Creed of *Atha-*
 „ *nasius* and the foure first generall Councils, is
 „ the Primitiue and Catholique faith once giuen
 „ to the Saints.

„ The Protestants faith is deriued from the
 „ Scriptures, and contained in the three Creeds,
 „ and foure Councils aboue-named:

„ Therefore the Protestant faith is the Primi-
 „ tiue Catholique faith, *once giuen to the Saints.*

In this last Syllogisme, the *Maior* cannot be denied by any who receyue these Creeds and Councils.

The *Minor* may bee confirmed three manner of waies.

First, by the publique profession, and practice of the Church of *England*, and other Protestant Churches.

Secondly, by deduction of each particular head of the Protestant faith, out of the principles aboue-named.

Thirdly, by the Confession of the Romish Church it selfe.

And first, it is well knowne to all who are conuersant in the harmonic of Protestant confessions, or haue obserued the practice of the Protestant Churches, that the Protestant Doctrine is, that *No article of faith ought to bee beleeued, vnder paine of eternall damnation, which is not either expressly contained in Scriptures, or may be necessarily and euidently deduced from them.* All the Protestant Churches

Churches reade or sing the Creeds aboue-named : and for the foure first generall Councils, there is no Protestant, who will not seale the true faith deliuered in them with his blood, if hee be cald thereunto.

Secondly, there is no particular positieue Article of the Protestant faith, which we will not vndertake to proue by Scriptures. Let Master *Sweet* or Master *Fisher* instance, where and when they will; we will neuer refuse to meet them in this field. On the contrarie, besides those fifteen *points set downe in the conference*, there are many other *Tenets* of the Roman Church, which no Papist dare vndertake to proue by Scripture : & therefore, according to the maner of the ancient Heretiques, *Cum ex Scripturis arguuntur, in accusationem conuertuntur ipsarum Scripturarum, quasi non recte habeant, neque sint ex autoritate, & quia varie sunt dicta et quia non possit ex his inueniri veritas ab his qui nesciunt traditionem, non enim per litteras tradita illam, sed per vivam vocem*: When they are convinced by Scripture, they fall on accusing the Scriptures themselves, as if they were not as they ought to be, or were not of authoritie, and that they are variously or ambiguously vttered, and that out of them the truth cannot be found, by those who are ignorant of tradition; for that it (*viz.* the truth) was not deliuered by letters, but by word of mouth. Is not this in part your plea at this day, that the Scriptures are full of ambiguities; that they receive countenance & whole authority *quoad nos*,

Irenaeus adversus Haeres.
l. 3 c. 2.

Protestants faith the Catholique faith,

from the Church ; that the written Word, without unwritten traditions, is not sufficient.

Thirdly, there is no positive Article of our faith, which you your selves, or the learnedst among you doe not hold and belecue as Catholique : therefore wee are on a sure ground, even by your owne confession.

To instance in most of the principall Articles.

First, wee beleue the Canonickall Scripture to be the Word of God : you beleue them also to bee so, but adde vnto them the *Apocrypha*.

Secondly, wee beleue the Originals of the two Testaments, in Hebrew and Greek, to bee authentickall, and of vndoubted authoritie : you (I hope) beleue so too ; but you adde, that the vulgar Latin Translation is authentickall also.

Thirdly, wee beleue the written Word of God to bee the ground of faith : you beleue so, but adde therunto the unwritten word.

Fourthly, wee beleue, that Christ is the Head of his Church : you beleue so likewise, but adde vnto him a visible Head, the Pope.

Fifthly, wee beleue, that there are two places ; Heaven for them that shall bee saued, and Hell for them that shall bee damned : you beleue so too, but adde therunto other places more, Purgatorie, *Limbus patrum*, and *Limbus infantum*.

Sixthly, wee beleue, that the true God is to be worshipped in Spirit and truth : you beleue so too ; but, you adde, that hee may bee analogically and relatively worshipped by Images.

Seuenthly,

Seuenthly, we belecue, that we ought to call vpon God: you belecue so too; but adde heereunto, that you may call vpon Saints.

Eighthly, we belecue, that Christ is our Mediator, both of redemption and intercession: you belecue so too, but you adde to him Angels and Saints, vpon whose intercession and merits you in part relie.

Ninthly, we belecue, that the Saints departed beare most ardent affection to the Saints liuing vpon earth, and pray in generall for the Church militant: you belecue so too; but adde, that they haue knowledge of our particular necessities, and pray to God in speciall for vs.

Tenthly, we belecue, that Christ hath instituted two Sacraments in his Church; Baptisme, and the Eucharist: you belecue so too, but adde to them fise other; Matrimonie, Penance, Ordination, Confirmation, and Extreme Vnction.

Eleuenthly, we belecue, that grace is annexed to the Sacraments in such sort, that all those who worthily receiue them, participate also of sanctifying grace: you belecue so too; but adde, that the Sacraments conferre this grace *ex opere operato* (a worse Solecism in Diuinity, than in Grammar), and that God is tied vnto them; so that all children, dying without Baptism, are necessarily damned.

Twelfthly, we belecue, that the intention of the Minister is requisite to the right administration of the Sacrament: you belecue so too; but
you

The Protestant Church is a true Church,

you adde, that the effect of the Sacrament dependeth vpon the intention of the Minister.

Thirteenthly, we belecue, that in the Eucharist the worthy Communicant really partaketh of Christ's Body: you belecue so too, but adde, that Christ is receiued orally and carnally vnder certain Accidents, the elements beeing transubstantiated.

Fourteenthly, we belecue, that we are iustified and saued by the merits & Passion of Christ: you belecue so too, but adde thereunto your owne merits and satisfaction.

Fifteenthly, we belecue, that we ought to pray for all the members of Christs militant Church vpon earth: you belecue so too; but adde therunto, that wee may and ought to pray for the Dead also.

Sixteenthly, we belecue and receiue the three Creeds; the Apostles, the *Nicene*, and that of *Athanasius*, and the foure generall Councils: you belecue them also, but adde a fourth Creed, *viz.* the twelue new Articles coined by the Pope, and annexed to the Councell of *Trent*.

Thus you see how the Articles of our beleefe are drawne out of your owne confessions. That which wee hold for matter of faith necessary to saluation, you (and, in a manner, all the Christians in the world) hold as we. And therefore our doctrine is Catholique, according to *Vincentius* Rule, *quòd ab omnibus, quòd ubique, quòd semper*: whereas your additions to the Catholique faith, were

were neuer maintained, neither by all Christians in any Age, nor by any Christians in all Ages. Neither you, nor all the Papists in the world, are able to proue any one point of your *Trent-faith*, wherein you differ from vs, to be Catholique.

And now let vs hear your Paralogisms against my demonstration.

Obiect. I. First, you say, it conuinceth not the vnderstanding, and therefore is no demonstration.

Answer. This obiection of yours sheweth, that you need to be informed in your vnderstanding, how a demonstration conuinceth the vnderstanding. It is not the property of a demonstration, actually to conuince the vnderstanding, but potentially or virtually. The meaning of this Proposition, *A demonstration conuinceth the vnderstanding*, is this; that A demonstration hath in it power and strength to inforce the vnderstanding of any intelligent man, to assent to the conclusion, the premises beeing before apprehended by him: and euery demonstration is a Syllogisme: and euery Syllogisme proceedeth *ex quibusdam positis*. To illustrate this by that vsuall example of the eclipse of the Moon; which the Astronomers demonstrate by the cause, to weet, the interposition of the earth between the Sun and the Moon. Before this demonstration will conuince the vnderstanding of any man, he must first haue the tearms expounded vnto him: afterwards he must be taught, that the Moon hath not light of

her self, but receiueth it from the Sunne; thirdly, that the Sunne casteth his light by right lines. Fourthly, it must be shewed how, in such points, called by Astronomers, *Caput & cauda Draconis*, the Sunne and Moone are diametrally opposed: whereby it comes to passe, that, by the interposition of the earth, the Moon is debarred from receiuing light by the Sunne-beames. And thus in the end, the vnderstanding is conuincd by this demonstration.

„ That which is hindred from receiuing light
 „ from the Sunne, by the interposition of the
 „ earth, is eclipsed.

„ But the Moon, in the points aboue-named,
 „ *viz. the head and taile of the Dragon*, is alwaies
 „ hindred from receiuing light from the Sunne,
 „ by the interposition of the earth:

„ Ergo the Moon alwaies in those points is e-
 „ cliped.

Aquinas sheweth, that the vnderstanding of a Ploughman is not conuincd by this demonstration, but onely the vnderstanding of him who is sufficiently fore-instructed in the tearms and suppositions hecrunto belonging. Therefore as this demonstration conuinceth not the vnderstanding, by the bare proposall of the Syllogisme; but, the assent hauing been before wrought to the premises, it enforceth and compelleth a rectified vnderstanding to assent to the conclusion: In like manner, I grant, that the bare proposall of my former Syllogisme will not presently con-
 uince

uince a man either vtterly ignorant, or in error, as I feare you are, to assent to the perpetuall Visibillity of the Protestant Church. But if, as I enforced you to assent to the *Maior*, so you would haue but staied, and suffred mee to inforce the *Minor*, will you, nill you, you should haue beene compelled to yeeld to the conclusion.

But say you, in your worthy witty instance, *This Argument doth no more perswade a man, that the Protestants are the true visible Church, then a man, in case of doubt, can bee perswaded by the like Argument which a man may make, to prooue himselfe and his brethren to bee as well spoken of as any in the parish, thus:*

Those who are in heart honest men, are as well spoken of as any in all the parish, &c.

Good Sir, let mee aduise you to obtaine a writ of remoue for the Windmill: for the whirling about of the sailes, wrought very much vpon your braine, as you were a-printing this Answer in the Cell. Had not you had a whimpsy in your head, you would neuer haue set this your Paralogisme, as a Parallel to my demonstration. In my demonstration, the *Maior*, rightly vnderstood, is vndoubtedly true, and *de fide*, as your selfe confesse, page 23. The Scripture doth shew, the holy, Catholique and Apostolique Church, both to haue perpetuall vnchanged faith, and also to bee perpetually visible. But in your Syllogisme, the *Maior* is apparantly false. If honest men were alwaies wel spoken of, how can the Apostles words stand, *Sine*

2. Cor. 6. 8.

Mat. 5. 11.

per famam, siue per infamiam, either by good report, or by euill report, &c? Nay, how can the words of truth it selfe be verified, *Blessed are yee when men speake all manner of euill against you for my sake?* Again, perpetuity of faith is the adequate or selfe-sufficient cause of the perpetuall profession thereof: but honesty in heart is not the cause of fame, but honest and vertuous actions. It is not the inward burning, but the outward *shining of our light before men, which maketh men to see our good works*, and thereby *glorifie God* in vs for them. Yet by this your very instance and Syllogisme, wee haue the better: and therefore, this your Syllogisme may be fitly tearmed as you will haue it, A demonstration, but with this addition of *Fishers folly*. To be an honest man in heart, is both *prius natura*, and morally *eligibilis*, in nature before, and more desirous, then to be well spoken of. *Mallem de me dicas, Vir bonus est; ergo bona fama, quam e contra*. By this very argument, the Visibillity of the Church is but *secundarium quid*, and σίμωτομα, a secondary prooffe, and a common-accident to the truth of faith. And as wee therefore enquire of fame, that we may know a mans vertue: so wee therefore enquire of the true Church, as your selfe confesse, Page 23. that by *it wee may learne the true faith*. We seeke a guide, that we may finde the way, and not the way, that wee may finde a guide. If I can otherwise infallibly know a mans vertue without fame, (put case he liued in a Desert) I will not then set it vpon the triall of fame: but

but in case I should faile of other prooffe for a probable Argument, I would produce fame. In like manner, if wee had no other infallible prooffe of the true faith, then by the perpetuall Visibility of the professors thereof, I would hold it as you doe, a point of principall moment, to enquire of the Visibility of professors : but sith we haue another more easie, direct, and infallible meanes to prooue it, *viz.* by comparing the doctrine with the Canonickall Scriptures; you shall giue me leaue, *M. Fisher*, rather to follow this Method generally prescribed, and vsed by the Antient Fathers, as I haue shewed before, Assertion 7. then the other Method prescribed by you.

Touching the
Visibility of
the Church.
Assertion 7.

Obiect. 2. Secondly, you charge my demonstration with falshood in both the premises. The *Maior* you say is false, for that there may bee a Church or company, who may haue inward faith, eternall and vnchanged; as for example, a Church of Angels, &c. An instance as wide from the mark, as the heauen is distant from the earth. Our question is of a *visible Church, of which all sorts of men may learne infallible faith necessary to saluation.* Are Angels visible? Are all sorts of men to learne infallible faith of a Church of Angels? Doe you hold it for a good interpretation, *if thy brother offend thee, tell the Church*; that is, tell the *Angels*, or a *Church of Angels*? Although Christ bee the Head of Angels, and they make a part of the triumphant Church in a large sense; yet I neuer

read of a *Church of Angels*. Bellarmine saith in expresse tearmes, *Lib. 3. de Eccles. Milit. cap. 12. Ecclesia est Societas quadam, non Angelorum, sed hominum*. The Church is a Society or company, not of Angels, but of men. If I should haue brought such an Argument, to proue the militant Church vpon earth (of which we disputed) to bee inuisible, because the Angels are inuisible; I should haue suspected my selfe, to haue beene as wise as hee that adored, for a Relique, one of the feathers of the *Angell Gabriels wings*.

Erubuit, salua res est, you seeme your selfe to be ashamed of this Answer: and therefore you insist not vpon it, but passe to the *Minor*, burdening it with fallshood; saying, *The Protestants faith is not unchanged, but so often changed, and so much subiect to change, as one may say, as a great person in Germany once said of some Protestants, What they hold this yeere, I doe in some sort know, but what they will hold next yeere, I doe not know*. I can requite you with a like Apophthegme:

The Popish faith is so subiect to change, that wee may say of it, as a learned person in *France* once said, That if a man would finde the *Popish Tenets*, he must looke into an *Almanack* for them. At one time, the murder of Kings is Catholique doctrine, viz. in the time of the League against the King of *Nauarre*. At another time, they pull in that horne: and then for a season, such murder is disauowed. That the Councell is aboute a Pope, was Catholique Doctrine with you in *Martin* the
fifts

fifts time : it was not Catholique doctrine in Leotherenths.

About the breaking vp of the Councell of Trent, the edition of the vulgar by * *Sixtus Quintus*, was authenticall, and not to bee reiected vpon any pretence. Not long after, it was not authenticall : For * *Clemens* the eighth corrected it in many hundred places. Now goe and vpbayd vs with our late reuised translation : but see withall, that you dispence with the Pope, that he may dispence with you. One yeere the immaculate conception of the blessed Virgin is maintained in bookes allowed by your Church ; another yeere it is impugned. Lastly, in one yeere it is determined in bookes set out by authoritie, among you, that the oath of alleageance may lawfully beetaken by Roman Catholiques : in the next yeere wee reade, that hee is no good Catholique that will take that oath. The title of vniuersall Bishop was held insolent, arrogant, profane, Antichristian, Luciferian, in Saint * *Gregories* time : but now you hold it to be the holy title of Christs Vicar. Yea, but say you, *The Protestants haue no certaine and infallible rule, sufficient to preserue them from change.* Belike then, the Scripture is no certaine and infallible rule ; but vnwritten traditions are : the Word of God is no sure ground, the Popes Decree is. The Apostle then hath much deceyued vs, who saith, *Let God bee true, and euerie man a lyer.* If euerie man a lyer, euerie Pope too. *ἀνθρώπος, homo, not vir*

* *Anno Dom.*
1590.

* *Anno. Dom.*
1592.

* *Greg. Epist.*
l. 4. *Epist.* 78.
c. 82. & alibi.

Rom. 3. 4.

uir onely, to exclude Pope *Ioune* from priuiledge of inerrability. You adde, to piece out your former argument, that in my demonstration I proue *magis notum per ignotius*, viz. *the visibilitie, which is easily knowne, by the truth of Doctrine, which is more hardly knowne, especially by onely Scripture; of the sense whereof, according to the Protestants, who say, The whole Church may erre, no particular man can bee infallibly sure.* The edge of this argument hath beene turned already in the Remonstrance; whereunto I adde: First, that visibilitie is more knowne to sense, then the truth of doctrine, but not to the vnderstanding of a Christian. Secondly, the visiblenesse of a particular present Church is the object of sense; but not the perpetuall, former, and future visibility of any one Church, much lesse of the vniuersall. And therefore it is much easier, out of plaine and euident Texts of Scripture, together with the three Creeds, knowne to the simplest among vs (where the Liturgie is in a knowne Tongue) to deduce the truth of doctrine necessarie to saluation, then hee can produce a successiue Catalogue of visible professours out of good Authors in all Ages. *Ye but no man, say you, can bee infallibly sure of the sense of Scripture, because Protestants hold, The whole Church may erre.* In thus arguing, you bewray either ignorance, or an ill conscience. Ignorance, if you knowe not, that wee distinguish betweene the essentiall or formal Church, and the Church representatiue; of poynts necessarie to saluation,

and

and not necessarie, of euident Texts of Scripture, & of obscure. But if you knew these distinctions, as indeed you cannot but knowe them (having read D. *Field* and other Protestant Writers) you dispute against your conscience. Because, in obscure and difficult Texts of Scripture, the Church may erre; will it therefore follow, that no man can bee sure of the sense of plaine and euident Texts? In which, if wee may beleecue * Saint *Austin*, all those things are found, which concerne faith and manners. Will it follow, because wee hold, that your Church representative, that is, the Pope and his Consistorie, or the Pope and his Councell may erre, that therefore the essentiall and formal Church of Christ, consisting of all the visible Christians in the world, in propounding doctrine necessarie to saluation out of Scripture, may erre? The Church following her guide, the Word of God, is sure not to erre, whether vniuersall or particular. For which preservation from errour, we doubt not, but that there is a farre higher degree of spiritual assistace to the generall Councils, then nationall: yet in both it sometimes falleth out, that, as *Austen* obserueth, *Priora à posterioribus emendantur*: the former are corrected by the later.

Thirdly, you beg an Argument from your selfe, drawne from a beggerly fallacy, called *Petitio principij*, or begging your maine question. You say, that my former Syllogisme was a *petitio principij*, and therefore no demonstration: but I

L I

prooued

* Aug. de doct. Christ. l. 2. c. 9.
In his enim qua
aperte in Scrip-
tura posita sunt,
inueniuntur illa
omnia, qua fide
continent mo-
resq; viuendi.

Arist. Rhet. l. 2.
 ΕΙ ΜΕΝ ΟΙΟΝ Ὑ-
 ΠΟΛΑΜΒΑΙΝΟ-
 ΣΙ, ΜΗ ΘΕΝΕΙΝ:
 ΕΙ ΔΕ ἄνθρω-
 ΠΟΝ, ΜΗ ΔΥΕΙΝ.

* In proving
 the same thing
 by the same
 thing, digres-
 seth from the
 same thing.

prooued it then, and since confirmed it, that it was a Demonstration, and therefore no *petitio principij*. Let the Reader heere obserue, how your Answers and Obiections interfere, and supplant one the other. Master Sweet will haue my Argument to bee a *transitio à genere in genus*; but you, a *petitio principij*. Againe, elsewhere you call this Argument, A digression from the question, & a diuersiue prooffe, and yet here you will haue it to bee identicall. Wherefore as *Xenophanes* opposed a motion made by *Eleates*, in behalfe of *Leucothea*, to celebrate her funerals with reares and lamentations, and withall to sacrifice to her as a Goddesse: this motion, sayth hee, ouerthroweth it selfe. *If wee sacrifice to Leucothea as an immortall Goddesse, we must not bewaile her death: and if we bewaile her death, as being a mortal woman, wee must not sacrifice to her, as to a Goddesse priuiledged from death* In like manner, whosoever readeth your said seuerall Answers, may obiect against them; If the Argument aboue-named, was a *petitio principij*, it could not be a *transitio à genere in genus*: and if it were a *transitio à genere in genus*, it could not be a *petitio principij*. If it were a diuersiue prooffe, it could not bee identicall: if it bee identicall, as you here affirme, it cannot be diuersiue: for, it implyes an apparant contradiction, to say, * that a man, in proouing *idem per idem*, doth *digredi ab eodem*. But you yeeld a reason why this Argument beggeth or supposeth that which is in question: *For (say you) in asking which*

which is the true visible Church, or Congregation of the true faithfull, wee aske, at least virtually, which is the true faith. By the like reason, you might proue euery Demonstration *a priori*, to bee a *petitio principij*: For, in propounding any question touching the effect, wee enquire virtually and implicitly of the cause. And therefore *Aristotle*, in *lib. 2. Poster. Analyt.* acutely prooueth, *omnem questionem esse questionem medij*; that euery scientificall question is, in effect, a question of the *medium* or the cause. By the like Argument you might prooue, that all Arguments drawne *a definitione ad definitum*, are *petitiones principij*: because, in propounding any question touching the *definitum*, wee, at least virtually, inquire of the definition. If the tearmes in my Syllogisme were but formally distinct, the Syllogisme could bee no *petitio principij*: how much lesse then can it bee termed *petitio principij*, when, as it is certaine, they are distinct really, as your selfe confesse in your fourth Argument: to which now I adresse my selfe.

Fourthly, you impeach my Demonstration, by pushing againe at the *Maior*; saying, *Although faith be prerequired to be in some or other members of the true Church; yet inward faith alone, without some outward profession, by which it is made visible or sensible, doth not sufficiently make a man to be a member of the visible Church.*

It is a true rule in Philosophy: *Vehemens sensibile corrumpit sensum*; the bright light of a Demonstration

Lib. 3. de Ecclef.
Milu. cap. 13.

monstration so buzzardeth you, that you see not where you are, nor knowe what you are about. I am so farre from affirming, that inward faith, without outward profession, maketh a visible member of Christs Church; that from inward faith, I inferre necessarily *ex consequenti*, outward profession, which (as I sayd in the Conference) makes a member of the visible Church. Doo you grant the consequence, or deny it? If you grant it, my Argument proceedeth: if you deny it, *confirmabis pro me vester Aristoteles*, your great Clerke, Cardinall Bellarmine, makes good the consequence in this manner: *Qui non consentitur fidem sed, eâ in corde retentâ, exterius profitentur perfidiam et idololatriam, non sunt boni, nec saluantur; cum ad Roman. 10. dicat Apostolus, Corde creditur ad iustitiam, ore autem fit confessio ad salutem: et Mat. 10. Omnis qui negauerit me coram hominibus, &c.* They are not good men, nor shall bee saued; who do not confesse the faith; but, keeping it in their hearts, outwardly professe perfidiousnesse and idolatry: For, the Apostle, *Rom. 10.* saith, *With the heart man beleeueth to righteousness, but with the tongue man confesseth to saluation:* And Mathew 10. *Whosoever denieth me before men, him wil I deny before my Father which is in heauen.*

Let Master Fisher therefore looke back vpon my Argument, and demonstrate to me, though *à posteriori*, what Academicall learning taught him to deny it to bee a demonstration *à priori*.

The Protestant Relation.

Paragraph the ninth, touching
*a testimony alleaged by Master Fisher,
out of Doctor Field.*

Doctor Featly. That Church whose
faith, &c.

But the faith of the Protestant Church
is the Primitiue Catholick faith, once gi-
uen to the Saints :

Ergo.

M. Fisher. I answer the Minor. If this
Proposition bee taken simply in it selfe, I ab-
solutely deny it : but if this proposition bee
considered (as it must bee) as related to the
first Question, and the end thereof ; I further
adde, that it is not pertinent to that end, for
which the whole Dispute was intended ; to
weet, to shew to those who are not able by their
owne ability to finde out the infallible faith,
necessary to saluation, without learning it of
the true visible Church of Christ : and, con-
sequently, the Visibilty of the Church is first

to bee shewed, before the truth of Doctrine in particular shall be shewed.

D. Featly. First, what speake you of those who are not able by their owne ability to finde out faith? Is any man able by his owne ability, without the help of diuine grace?

Secondly, what helpeth the Visibilty, to confirme the truth of the Church? Visibilty indeed prooues a Church, but not the true Church.

Heere M. Fisher alleaged some words out of D. Field, of the Church; supposing thereby to iustifie his former Answer. Whereunto D. Featly promised, Answer should bee made, when it came to their turne to answer; now hee was by order to oppose M. Fisher.

Master FISHER his Answer.

These words either were not spoken, or M. Fisher did not regard them, beeing in the midst of his Answer: in which he went on, shewing the necessity of a visible Church, by a saying of D. Fields, viz. *Seeing the controversies of Religion at this day, are so many in number, and so intricate in nature, that few haue time and leasure, fewer strength* of

„of wit and understanding to examine them: what remaineth for men, desirous of satisfaction in things of such consequence, but diligently to seeke out, which, among all the Societies of men in the world, is that Spouse of Christ, the Church of the living God, which is the pillar of the Truth; that so they may embrace her Communion, follow her direction, and rest in her Judgement?

M. Fisher therefore (I say) beeing busily speaking this, did not regard what D. Featly did then say, but might easily have answered, first, that he neuer meant, that any were able of themselves, without help of Gods grace, to attaine the true faith; which hindreth not, but that some may haue that ability of wit and learning, by which they can better examine controuersies of faith, then those that want these abilities. Secondly, although Visibilty alone doe not prooue the true Church, yet it (supposing Gods promises, that the true Church shall be alwayes visible) much helpeth: and want of Visibilty in any one Age, prooueth a company not to bee the true Church.

Doctor FEATLY'S Reply.

This parcell of your Answer containeth in it an allegation out of D. Field, and an alleuiation or mitigation of a speech of yours saouring of Pelagianisme. To your allegation out of D. Field, I answer, *Mitte quod scio, Dic quod rogo.* D. Fields speech I acknowledge, which is very pertinent to his end, but nothing to yours; that it is requisite

sit for all Christians, especially the weaker, to fly to the Church, and hide themselves vnder her wings, to preserve them from the danger of Romish *Kites*, as D. Field prudently obserueth: so no Protestant, to my knowledge, denieth. Our Nouices and *Catechumens* are taught, as to honor God their Father, so also the Church their Mother. Now, because the *Whore of Babylon* beareth her selfe, as if shee were the Spouse of Christ, and true Mother of all Christians; it is most behoouefull to all those that haue care of the health of their soules, to distinguish their true Mother from a false harlot; the sincere milke, and wholesome breasts of the one, from the poysoned dugs of the other: to which end, D. Fields Treatise of the Church, is a singular help: which when I reade, mee thinks I see that strong wrestler *Tricarius*, so much innobled by *Pliny*, *qui rectos et transversos celatim toto corpore habuit nervos*, who had double sinnewes running acrosse ouer all his body: so able, so sinewie a Writer is D. Field; who hauing well traced true antiquity, doth in that whole Treatise take vp your owne weapons, and conquereth you with them: hee takes away your strongest harnessse, in which you trust, I meane, the *Catholique Church*; proouing it to bee ours, not yours. To the authority of Scriptures (which I here beginne at) hee addeth the consent of the Church of the liuing God, the pillar of truth, in whose *determination and Communion*, *both wee and you are to rest*. But doe you, M. Fisher, in earnest or

Plin. nat. histo.
l. i. cap. 20.

or with mentall reſeruation, appeale to D. *Fields* judgement? Methinks you draw the latch, as if you meant to enter into the *penetrabilia* & Clozet of that work of the Church. If you bee willing ſo to doe, I will leade you into the Entrie. Turne me but the page ouer, you ſhall finde, before the circuit of the ſentence alleaged by you, be ended, a Writ of Error ſued againſt that Church, which wil needs be the Miſtreſſe and Mother of the reſt, nay, the whole Church. There hath ſhe her paterne from the Donatiſts, of appropriating to her ſelf the title & priuiledges of the Church, excluding all other from the hope of ſaluation. So the Romaniſts caſt into hel all the Chriſtians of Greece, Ruſſia, Armenia, Syria, Aethiopia, becauſe they reſuſe to be ſubiect to the tyranny of the pope; as alſo the States & kingdoms of Europe, which haue freed themſelues from their *Aegyptiacall* bondage; That the Romaniſts abuſe vs with pretences of antiquity, vnitie, vniuerſaliſie, making the ſimple beleue, that al is antient which they profeſſe, and that the conſent of all Ages is for them: whereas it is eaſie to prooue, that all the things wherein they differ from vs, are nothing but nouelties and vncertainties; that the greateſt part of the Chriſtian world hath been diuided from them for certaine hundreds of yeeres; and more to that purpoſe: which in that preface he promiſeth, and in the tractate prooueth. To which booke, me thinkes, M. *Fisher*, or ſome other of his *pew-fellowes*, ſhould vndertake in order, *prout iacet*, to make anſwer, or elſe neuer to haue beene ſo hardie, to cite that

Author, whose lines vpbraid them with inability or negligence, so long as they suffer so learned and laborious a treatise ly bent point blank against the walles of *Rome* to remain vnbat-tered.

1. Tim. 1. 13.

Now to your alleuiation: you say in that speech of yours, concerning *men not able, by their owne abilities, to finde out the infallible faith*: you meant *not to imply, that any were able of themselves, without helpe of Gods grace, to attaine the true faith*: I hope, you meant not, because I trust that you are not sunke so deepe into Pelagianisme. Yet you should haue circumcised your lips and tongue, and kept better the Apostles rule, *to hold fast the forme of sound words*: for, what Christian eare can endure to heare of *men able, by their owne ability of wit or learning, to find out faith*? Wit and learning, I grant, are Gods good gifts, *ἡ ἀπόδειξις θεῶ ἐπιστήμη δώρεα*, not to bee vnder-valued, much lesse contemned; yet let me tell you, that wit and learning without grace (such is the corruption of our nature) rather hinder, then further our conuer- sion, as Saint *Austen* writes in his confessions, not with inke, but with teares: and on the contrary, grace without eminent wit or learning, outstrips naked wit & learning, in our race to heauen. *Indocti cælum rapiunt, et nos cum doctrinis nostris, &c.*

As for that which you adde, that Visibility though alone it *prooue not the true Church*, yet *that it much helpeth* to the proof thereof, I much desire you to help me heere, in shewing me how
it

it much *helpeth* : for Visibility is but a common accident, and I finde no topick place in *Aristotle*, *ab uno accidente communi ad subiectum*. Suppose a meere naturall man were to choose his religion, and his Church, what will Visibility helpe him? Besides, all sorts of Christian Churches, Iewish Synagogues, Mahumetane and Gentile Congregations are visible: will you say That is the truer Church which is more visible? If you carrie it away from vs by that marke, the Greek Church will carrie it away from you ; the Mahumetanes, from the Greeke Christians; and the Idolatrous Gentiles, from all. But this poynt hath bin handled before in my sixt & eight Assertion, touching the Visibility of the true Church: therefore omitting all farther prosecution of this point, and my prooffe by Syllogisme, I come now to iustifie my induction.

The Protestant Relation.

Paragraph the tenth, touching
*the induction and breaking up of the
Conference.*

The Protestant Church was so visible, that the names of those who taught and beleueed the doctrine thereof, may be produced in the first hundred yerees, and

second, and third, and fourth, *et sic de cæteris*, and so in the rest: therefore it was so in all Ages.

First, I name those of the first Age: and I begin with Him who is the beginning of all, our Lord and Saviour Iesus Christ, blessed for euer, &c.

M. Fisher. Name of all Ages, or else you do nothing.

D. Featly. I cannot name all at once. Will you haue me name men of so many Ages, at one breath, &c.?

M. Fisher. *You shall not begin at Christ and his Apostles.*

D. Featly. You are not to make my Induction: I will begin with Christ and his Apostles, &c.

M. Fisher. *Name the rest in all Ages, and then I will answer.*

D. Featly. First, answer to the first Age: and then I wil proceed to the second, &c.

M. Fisher. *I will not answer you any thing, till you haue made your Catalogue.*

D. Featly. *M. Fisher,* I charge you, as you will answer it before Christ himselfe at the dreadfull day of iudgement, to answer

swer directly, whether Christ and his Apostles taught our faith, or yours, &c.

Notwithstanding this deep Charge, M. Fisher still refused to answer to the argument of instance in Christ and his Apostles, &c.

Master FISHER'S Answer
by a Counter-relation.

After this, D. Featly named, for the first Age, our Lord and Saviour Christ, and his twelve Apostles, and Saint Paul, and Saint Ignatius. After which, he staid awhile, as if he had studied for more Names: but, not remembring any more whom he would set down for the first Age, he said, These (not denying others) may serve for the first Age.

Then turning to M. Fisher, he said, Let us dispute of these. No, said M. Fisher: name, first, of all Ages. What, said D. Featly? Will you not dispute of Christ and his Apostles? Yes, said M. Fisher, in due place: but first name the rest in all ages, and then I will answer you. What, said D. Featly? Doo not Christ and his Apostles deserve the first place? M. Fisher. I will not answer, before you haue named the rest.

Then said D. Featly in a heat, Well: you will not dispute of Christ and his Apostles: then you grant Christ and his Apostles to be Protestants. And so instantly, without expecting M. Fisher's Answer he turned himselfe to the Audience, and said, Hee grants Christ and

his Apostles to be Protestants. Whereupon, diuers of the Audience made such a shout, as if they had gotten a victory; with such a noise, as M. Fisher, endeuouring to answer, for a time could not be heard. But he rising up, and with his hand and voice crauing silence, made such as would heare him, understand, how falsely D. Featly had slandered him to his face: and either then, or vpon some like occasion, he said, What may I expect behinde my back, when you thus mis-report mee to my face?

And in this sort, when many of the company were willing to depart; D. Featly, beeing called vpon (as it seemed) by some of his companions, to goe away, did arise, and offer to be gone: yet, in his rising, he turned to M. Fisher, saying, Will you dispute vpon Christ and his Apostles, or no? To which M. Fisher said, I will, if you will stay; and, stretching out his hand, hee took D. Featly by his arme, offering to stay him: yet hee, in that abrupt manner, went away.

Doctor FEATLY's Reply.

This last passage hath been so duely pondered by those honourable, reuerend, and worshipfull Personages, who haue set their hands to the Attestation, thar, to adde any more to that which is there most exactly discuffed, were to offer *post* Protogenem *lineam ducere*, to draw a line after the most curious painter. The matter of fact then beeing cleered by witnesses beyond all exception, I owe nothing to M. Fisher for his Counter-relation,

relation, saue onely satisfaction to a similitude of
debt, wherewith hee thinkes hee payes mee
home, pag 61.

Master FISHER'S reflection, cap 3.

To do as Doctor Featly did, is no fit way to giue satisfaction to all sorts, expecting resolution of the aforesaid most important question: As it were a very insufficient way, to giue satisfaction in a debt of twentie pieces of gold to another his creditour, if in stead of actual payment required, hee should say and offer to proue by a syllogisme, yea, by a demonstration *a priori*, that he can pay him the said twentie peeces, and being urged to lay downe the particular peeces of gold, hee saith, that by an induction hee will lay downe those pieces of gold one after another; and being farther pressed to doe so, hee, not hauing one piece of gold of his owne, taketh out of his creditors purse, one or two, or more peeces; and laying downe one or two of them, saith, Lo, here is one or two towards the twentie: and being neuer so much urged, he will not lay downe any more, untill his creditour first dispute with him, whether these two or three peeces laid downe be his owne or no: and being hereupon seriously told by his creditour, that vnlesse he laid downe all the peeces of gold, hee did not satisfie the debt, but lost his credit and forfeited his band; he then falleth into passion, and saith, What? will you haue mee eat my dinner at a bit? I cannot lay downe all at once. Will you dispute with mee about these, or no? Which his creditor refusing to doe, untill all the twentie
pieces

pieces bee actually laid downe ; hee lastly saith, Well, you will not dispute about these : you grant these to bee mine. And so, without expecting answer, hee turneth to the companie, saying, Hee granteth these to bee mine, and taketh vp his cloke, and runneth away , not regarding that his creditour , so soone as hee can open his mouth, biddeth him stay, and denieth anie such grant to haue been made by him ; yea, offereth to dispute with him of that poynt , if hee will stay. I suppose, no man will thinke this kinde of dealing, to bee an honest and good satisfaction in a debt of monie : and therefore much lesse should it bee accounted good in matters of far more importance and value , and specially in satisfying this (by Doctor Featly undertaken) debt, of shewing names of visible Protestants in all ages out of good Authors.

DOCTOR FEATLY'S Reply.

Wee haue had triall before of your Grammar, Logicke, and Philosophie, and heer now you giue vs a cast of your Rhetoricke. The parts of a good similitude, called *Protasis* and *Antapodosis*, ought to be like two eyes looking one way, and not asquint : else they make not a similitude, but a dissimilitude. Let vs then view the aspect and cast of these your eyes. As a man, who being to pay a debt of twentie pieces or pounds to another his creditour, in stead of actually paying, offers to proue by a Syllogisme, that hee can pay him : and afterwards being pressed, not hauing

Protasis.

one

one piece of gold of his owne, taketh out one or two pieces out of his creditours purse, and layeth them downe, and will lay no more downe, vntill his creditour first dispute with him whether the pieces laid downe be his owne or no. And the creditour refusing so to doe, till the whole summe were laid downe, hee the debtor taketh vp his cloke, and runneth away: *Euen so Doctor Featly*, being to proue the visibilitie of the Protestant Church, first proued it by a demonstration *à priori*, and afterwards, at the importunitie of his aduersarie, vndertooke also to proue it *à posteriori*, by producing a catalogue of Names from Christ to *Luther*; and hee began, *recto et naturali ordine*, with the first age, instancing in Christ and his Apostles, very earnestly pressing and vrging, yea and adiuring also Master *Fisher* to answer this instance: And vpon Master *Fishers* finall and peremptoric refusall thereof, he was pulled away by the companie, and not suffered to argue any longer with such a one, that refused to answer Christ and his Apostles. Hold hooke and line, and the *Fisher* shall catch a Gudgeon. I grant, a Similitude needeth not *currere quatuor pedibus*, runne vpon foure feet; yet certainly it is a very bad Similitude that is lame of all foure, as this is; and therefore cannot draw *Dunne* out of the mire. First, to produce a Catalogue of Names, was no debt, but rather a merit or worke of supererogation: for the visibilitie of the Protestant Church may bee, and hath beene

Antapodosis.

sufficiently defended, and demonstratiuely proved, without producing any catalogue of names: and therefore your *similie* limpeth on the first foot.

Secondly, to proue the visibilitie of the Church by a demonstration *à priori*, is not to pay a debt, by offering to proue, that a man can pay it; but actually to pay it in the purest gold, whereas it had been sufficient to pay it in ordinarie siluer or coarser gold. For, a demonstration *à priori*, as farre exceeds a demonstration *à posteriori*, as gold doth siluer, or the finest Angel gold baser coine of the same metall; and therefore your *similie* halteth on the second foot.

Thirdly, to instance in Christ and his Apostles, was not to lay downe two pieces for twentie, but to lay downe a Diamond worth manie millions, in stead of twentie peeces: for if the Poet could say, *Plato mihi instar millium*: Plato is to mee in stead of a thousand; how much more may a Christian, especially a Protestant Christian say, Christ and his Apostles are to me in stead of millions of witnesses: Neither is it an idle matter, as in your ridiculous *similie* you would imply, but a matter of the greatest importance of all, to enquire whether Christ and his Apostles bee ours or yours: and therefore your similitude halts downe-right on this third foot.

Fourthly, it is not all one, after a man hath laid downe two pieces, to stay till they bee weighed, before hee lay downe any more, and simply

simply to refuse to lay downe any more. It is one thing, voluntarily to goe away; and another thing, to bee puld away by those of his friends whom hee hath cause most to respect; and therefore your *similie* is lame also on the fourth foot: and how then can it stand vpright, much lesse goe for currant? Nay, the most beggerly crippleness of this long-robed comparison, is in the begging as granted that which is the moment and ground of the whole question. Hee putteth the case, that the debter tooke the two pieces out of the creditours purse. Surely, a blind or verie credulous creditor, that would stand still till the debter picked his pocket. O patience! Good Sir Creditor, if you can, vpon your credit, make good, that those whom you intend by the two tendered pieces of coyne, namely, Christ and his Apostles, are the proper legacy and riches of the Romane treasurie, take vs your bondmen in stead of payment of the rest. But if this field, wherein this precious pearle lyeth, bee by good title ours (as I then would, and at any time hereafter can proue) I think, vpon such conviction, you will haue small courage to clamour for the rest of your twentie. Doe but looke on this coyne, though loth, and see whose image and superscription it carryeth: is it not the liuely indeleble Character of our Saviours Charter, the Scriptures? They are ours by Christ, Christ ours by them.

The Roman pouch is so stuffed with Tradition,

ons, so choaked with counterfeit ouergilt Copper of new-minted Articles, that Christ, and his Apostles, and Euangelists, cannot bee admitted; nay, will not bee embased, to bee mingled with such drosse. But I wonder that you dwell so long vpon a money-*Similie*. I thought you had vowed pouerty, and might not touch siluer. I haue heard of some of your orders, that if they touch coyne, it blisters their hands: as it is reported of a certaine Lady, that if a Rose-lease bee put vpon her hand as shee is asleep, it will make it blister. But it seemeth to mee, that you are *Theocritus his Fisher*; you fish for gold; and, if you are not wronged, haue caught no small number of golden gudgeons in your net, and transported them beyond the seas, carrying, *Rem ad non res*, no small stock to English Nunneries, I had almost sayd Iesuitisses or Loyolasses. And if you will needes haue a *Similie* from paying monie, to illustrate this passage in the conference, thus you may frame it: Suppose a Catalogue for sixteene-hundred yeeres which haue runne since Christ, to bee sixteen-hundred pound: suppose the hundred yeeres to bee a hundred pound: I, by producing a Catalogue of visible Protestants in the first age, lay downe a hundred pound of the summe, and bid you tell it after me, and then demand of you, whether the summe bee right? You answer, that you will tell mee, after you haue told the whole summe of 1600. pounds. I presse you againe & againe, to answer concerning this

this first summe, whether it be right or no: if it be right, I promise to lay downe al the rest in the like manner. You answer as before, Lay downe the rest, or you shall *not begin with the first & next heap*, but with the last in cōclusion. I charge you, as you wil answer it at your peril to your Master, whose factor you pretend to bee, to giue ouer all cauilling, & plainly & directly to answer me, whether this first sum be right or not: and when, notwithstanding this deep charge, you trifle & cauill, the witnesses, who were to set their hands to my acquittāce, pul me away, saying, *You shal deale no more with such a cauilling factor*. This is a true & perfect emblem of the breaking vp of the Conference: wherewith I will breake vp my defence thereof.

The Protestant Relation.

Paragraph the eleuenth, touching the issue of the Conference.

This Conference, though it took not that progresse which was desired, by reason of the Iesuites tergiuersation, not permitting D. Featly to come to the ripenesse of any Argument; yet it hath not beene fruitlesse: for since that time, the aforesaid M. Bugges came to Sir Humfrey Lynde, and gaue him many thanks for the said

meeting, and assured him that hee was well resolved now of his Religion; that hee saw plainly it was but the Iesuites bragging without proofes: and whereas formerly, by their sophisticall persuasions, hee was in some doubt of the Church, hee is now so fully satisfied of the truth of our Religion, that hee doth vtterly disclaime the Popish Priests company, and their doctrine also.

Master FISHER'S Answer.

I haue cause to doubt, that this which the Relator saith, is not true: for thereby hee maketh the old Gentleman to bee but of a weake capacity, or of a very mutable nature: for first, I am sure there was no cause giuen in the Conference, of any such effectuall resolution, to bee made by the old Gentleman. Secondly, I cannot see when this speech should bee made by the Gentleman to Sir Humfrey. If immediately after the Conference, it would argue too much want of capacitie: for if hee did but rightly conceine the true state of the Question, in which himselfe had especially desired to bee satisfied (as I verily hope hee did) hee might easily haue marked the insufficiencie of D. Featly his diuerting proofes; which also were so answered, as the audience, for want of satisfaction in them, vrged him to leaue off, and to produce names of Protestants in all Ages; the which producing

producing of names beeing so oft and earnestly required to bee done in all Ages, and yet beeing onely pretended (and that most falsely) to be done for one Age, and the Conference beeing so abruptly left off by D. Featly, before he would goe forward to name men in other Ages, especially in Ages before Luther, as the question required; any meane capacitie might see, that the Question in which the old Gentleman desired to bee satisfied, was not fully answered, nor consequently bee satisfied.

Moreouer, the same Gentleman beeing present, when the Earle of Warwick told M. Fisher, that D. Featly should at another time come againe to giue names of Protestants in other Ages, hee might easily, and doubtlesse did vnderstand, that as yet names in all Ages were not giuen, nor consequently, the Question satisfied, in which hee expected Answer. Furthermore, presently after hee went away from the Conference, hee told M. Fisher himselfe, that hee was glad, that at the next meeting, his Question should bee answered: which shewed, that as yet he did not conceine it to be answered.

Lastly, diuers daies after all the trouble and Stirre was past (which was made about the Conference) the old Gentleman was not soe resolute a Protestant (as the Relator pretendeth): for, meeting M. Fisher, and M. Sweet, hee desired them to giue him a Catalogue of names of Professors of the Romish Church, saying, that if after this, the Doctors should not giue him a Catalogue of Protestants, hee should dislike their cause: Which Catalogue, M. Fisher, and M. Sweet haue ready for him, but will not deliuer, till he get the Doctors to make theirs

heirs ready, that hee bring to them the Doctors Catalogue with one hand, and receive theirs with the other, to deliuer to the Doctors.

All that can bee suspected, is, that in the very time of the said stir, when the old Gentleman either was, or feared to bee called in question; it may perhaps bee, that he might say those words, which the Relator mentioneth. But this (if it were) was onely upon frailtie or humane feare of trouble, and not any firme and settled resolution groundd upon the Conference, sith both before and after, he shewed a contrary minde, as hath beene said.

Doctor FEATLIE'S Reply.

What you repeat in this passage, touching my proceedings in the Conference, hath beene before vpon diuers occasions answered; and I endeuour, as much as may bee, to auoyd your familiar figure of *battologie* or *repetition*. For, that which concerneth M. Bugges, that hee receined satisfaction by the Conference, and gaue many thankses to Sir Humfrey Lynd for procuring it, and not as you imagine, when the trouble was about the Conference, but the selfesame night, in the very roome wherein we conferd, is not onely proued by Sir Humfrey Lynde his testimonie, but also by M. Bugges owne subscription, both to the Protestant Relation in generall, and to this passage in particular, and that of late, since all pretended trouble was blowne ouer. Now M. Fisher, you
are

are a very merry man, that will goe about to face a man out of his beliete, and dispute him out of that peace and comfort which hee feeleth in his conscience. *M. Bugges* may well answer you in the words of Saint *Austen*, spoken to another purpose, *Tu ratiocinare: ego credam, &c.* Doe you syllogize: I will beleue. Demand you a reason, if you list: I will giue thanks. Argue as long as you please, How I could bee resolved by the Conference? I am sure, I was resolved, and so still continue. When the Philosopher in *A. Gellius*, sophistically disputed against motion in this manner:

„ Whatsoeuer is mooued locally, is either mooued in the place wherein it is, or wherein it is not. It cannot be mooued in the place wherein it is not, because that is not to mooue locally, or in place: where the body hath no existence, it can haue no motion. Neither can a body be said to mooue in the place wherein it is, because while a body remaines in its place, it cannot mooue from it: One of his Auditors there present, whose arme a little before had beene put out of ioynt; though hee could not verbally answer that his sophisme, yet hee really refeld it thus, *As ego sensi motum luxato brachio*, I am sure I felt a motion when I hurt my arme, and put the bone out of ioynt. In like manner, when you argue, that *M. Bugges* could not be mooued by any thing that was spoken in the Conference, because his Question was not answered; or the

Catalogue of names not produced; or because D. *Feastlyes* proofs were diuersiue; or because the Popish Audience still called for names; or because you and M. *Sweet* are not yet satisfied; or because I know not what: M. *Bugges*, in a word refutes all your reasoning, *At ego sensi motum*, I am sure I felt my selfe mooued by it: and the doubt which sometimes shooke my faith, remooued: So that I was thereby, not (as the other) put out of ioynt, but in ioynt; and of lame, made whole. Neither will it hence follow, that M. *Bugges* must needs bee a man of meane capacity, if hee were satisfied by so short a Conference; but rather that God oftentimes vseth weake meanes to ouerthrow Satans strong holds. *Firmus* the Maniche was reclaimed from that heresie, by a digression of Saint *Austens*, in a certaine Homily. *Alipius* was drawn from heathenish sports and pastimes, by an example, in a discourse of Saint *Austens* on the By. That noble Venetian Marquesse, who left both his Marquisate, and all that hee had, for the loue of the Gospell, and comfortably ended his daies at *Genena*, was at the first reformed, both in his faith and life, by an elegant *Simile* in a Sermon of *Peter Martyrs*. Sometimes an exquisite Sermon taketh not the Auditory; and sometimes a farre meaner taketh: now and then a stronger Argument worketh not vpon the vnderstanding and will; and yet a weaker prooffe doth at the same time. You cannot bee ignorant of the Story in *Ruffinus*, of an Arrian Philosopher,

pher, of whom the learned Bishops in the Council could get no ground at all : yet a simple vnlearned man, by two or three blunt Interrogatories, conquered and quite confounded him. Wil you from this, and the like instances, inferre, that the men so conuerted, were men of meane capacity? The contrary evidently appeares in Story: you should rather from hence gather with religious *Austen* (who may truly be said to haue written, rather *ex gratia*, then *de gratia*, so graciously doth hee write of grace) *totum Deo dare, qui voluntatem hominis bonam et praparat adiuuandam, et adiuvat praparatam*; in our first conuersion, and euery good work after, to ascribe all to God, who both prepares the will to be aided by grace, and aideth it beeing prepared.

*Enchirid. ad
Laurent.*

Yea, but say you, M. *Bugges* much desired a second meeting: therefore it seemes, he was not so resolute a Protestant as wee make him. If this were a good Argument, you might prooue all of our side to be vnsettled in our Religion; yea, M. Deane of *Carlile*, and my selfe also, who much desired, and yet doe, a second meeting, to perfect the work then begun. Though a man be neuer so well resolved in poynt of Religion, yet hee may desire to heare Diuinity-Disputations, and make good vse of them. Yea, but M. *Bugges* desired M. *Fisher* and M. *Sweet* to giue him a Catalogue of names of professors in the Romane Church; saying, that if after this, the Doctors would not giue him a Catalogue of Protestants,

hee would dislike their cause. If *M. Bugges* spake so (which I haue reason to doubt) hee spake it, as hauing certaine knowledge, that we had a Catalogue, which hee did or might haue seene in the Conference. Nor indeed doth the desiring or requiring of a Catalogue, inferre any doubt of the conclusion. Though a plaine vnlearned Christian beleue most firmly, that Christ was borne of the seed of *Abraham* and *Dauid*, yet may he desire more particular information, by hearing the beginning of Saint *Mathews*, or Saint *Lukes* Gospell read and expounded to him. Moreouer, when I vndertooke to name those who taught Protestant Doctrine in all Ages, if I should faile therein, he should haue had iust cause to dislike my proceedings. Yea but, say you, there was no cause giuen in the Conference at all, of any effectuall resolution to be made by the old Gentleman: therefore he could not bee so resolued by it, as is pretended. For answer heereunto, though I am loth, yet you constrain mee to recapitulate the chiefe points touched in the Conference. Before the Conference, *M. Bugges* was somewhat staggered in the poynt touching the Visibilty of the Church, by your *branadoes*, and *Rhodemontadoes*, that all the world were Papists before Luther; That there was neither vola nor vestigium of a Protestant Church before that time; That no Protestant Minister durst encounter you in this point: if any should be so hardy, as to enter into these lists with you; you would presently blank, silence, and

A brieft recapitulation of the Conference.

and *non plus them*. Thus possessed; and in some sort perplexed by your bold and confident assertions and false suggestions; hee with much adoe, by Sir *Humphrey Lyndes* meanes, procures a Conference: wherein hee findes all things otherwise then hee might expect. Hee and all the Auditory obserued *D. White*, and my selfe, to bee very ready and earnest to proceed in the Questions; both to prooue the Visibillity of our Church, and disprooue theirs. On the contrary, he could not but see you to cast all manner of *Remoraes* and rubs, to hinder speedie and direct proceedings: and for the Questions touching the Visibillity of the Church,

First, hee heard, that the perpetuall Visibillity of the Church, beeing a point of faith, was not to bee built vpon deduction from humane Stories and good Authors, as the Iesuite required; but vpon diuine reuelation in Gods Word, as is confessed by *learned Papists.

Secondly, that a Protestant Church might haue beene visible in all Ages, and yet not the names of visible Protestants now to bee produced, and prooued out of good Authors, because neither all mens names euer were vpon record, nor are all antient Records preserved to this day, neither can wee come by all those Records that are yet extant.

Thirdly, that notwithstanding the Popish brag, that *All the Christian world were Papists before Luther*; yet you were not able to name any Coun-

*Bellarmine
loc. sup. cit.
Caus. loc. l. 1. c. 4.
prater antea-
res sacras nul-
lum historiam
certum esse posse
et idoneum ad
faciendum cer-
tam in theologia
fidem.

trety, City, Village or Hamlet, nay not any man, who for 500.yeeres and more after Christ, either professed your Trent-faith in generall, or those fifteene points recited in the Conference in particular.

Fourthly, that the surest and strongest meanes to prooue the perpetuall Visibilty of a Church, was *a priori*, by the conformity of it's faith to the Scriptures : of which faith, God promiseth in his Word, that it shall haue visible Professors to the worlds end.

Fifthly, that a visible Church inferrs not necessarily a right faith. Iews, Mahumetanes, Gentiles, and diuers sorts of blasphemous Hereticks, haue visible professors of their impieties : yet are they all of a wrong beliefe; if of any on the contrary, the right faith inferreth necessarily a visible Church, because the true faith cannot bee in a Church, which professeth it not openly, or priuately : therefore the prime and maine question of all is, of the right beliefe, of the primitive and Catholique faith, whether wee or the Church of *Rome* haue it; and not of a Catalogue of names.

Sixtly, that an offer was made, to name some eminent persons, which in al Ages taught Protestant Doctrine, and opposed the Romish errors, either when they came in, or not long after; and that this Catalogue had beene a good way proceeded in, if you had not beene the cause by your delays and tergiversations.

Lastly,

Lastly, that when I instanced in Christ and his Apostles, and vrged you againe and againe, yea and adiured you also to answer directly, whether they taught our faith or yours; yet you peremptorily and finally refused so to doe: which hee might well interpret, to proceed from your apparant distrust in your cause.

And now let the discret Reader iudge, whether *M. Bugges* had not reason to alter his opinion concerning you and your cause, at least in that particular, of which only he seemed to doubt of.

Shortly after the Conference,

M. Fisher sent this Letter ensuing,
to the right honorable the
Earl of WARVVICK.

The Copie of *M. Fisher's* Letter.

RIGHT HONORABLE LORD:

I Esteeme it a speciall providence of God, that your Lordship was present at a late Conference, wherein *D. White* and *D. Featly* undertook to shew against mee and my companion, that the Protestant Church had beene visible in all Ages, and that their Professors might be named, especially in the Ages before Luther. Your Lordship may remember the substance of all the prooffe to haue consisted in this, that The true Church

Church was alwaies so visible, as the Professors thereof in all Ages might be named: but the Protestants was the true Church. Wee refused to dispute of the Minor, because it transferd the Question, and anoyded that plaine prooffe of the visible Church, which was then propounded and expected. If, as they conclude, they are able to name their Professors in all Ages, why did they refuse to give vs a Catalogue of theirs, as we were ready to haue giuen them another of ours? Why went they about to prooue they were able to name them, when with lesse adoe they might haue named them? Where deeds are iustly expected, words without deeds are worthily neglected.

Certainely, heereby they are so farre from hauing discharged themselves of the great enterprize they undertook, as they stand more engaged then before, to the performance of it. For, hauing now professed and acknowledged, that the true Church, or (to use their owne words) the Church that is so visible as the Catholick Church ought to bee (and the Church, whose faith is eternall and vnchanged, must bee), is able to name her Professors in all Ages, either for their owne honour, and for the satisfaction of the world, they must set down the names of their Professors in all Ages; or else they shamefully discover themselves, not to be that true and visible vnchanged Church, which is able to name them. Again, at the length yeelding (as they did) to shew the continual visibility of their Church, by a full induction of their visible Protestants in all Ages, (which they seemed to undertake with great confidence), why did they stick in the first Age alone, refusing

sing to name their professors in the Ages following, untill the first were tried? May not the Answerer choose to deny which part of the Argument hee pleaseth? and was it euer heard, that hee should bee inforced to reply to one proposition alone, before the whole Argument, whether it were Syllogism or Induction, were fully propounded? Very nobly therefore, and prudently your Lordship in the end desired another meeting; not doubting, that your owne partie, within three or foure daies would be content to giue vs the names of their Professors in all Ages, as wee were ready to giue them the names of ours, that thereby both sides might bee the better prepared for a second triall: which when they haue performed, wee shall not faile to encounter with them, either by way of speech or writing, as your Lordship (all things considered) shal think fairest, or safest, or most conuenient for the discovery of truth. But if your Lordship shall not bee able to obtaine at their hands this your most iust and important request, the defect of prooofe on their part must needs bee accounted a plaine flight, and no man heereafter can prudently rely his saluation vpon that Church, which (for want of perpetuall Visibillity prooued) they themselves shall haue concluded to be false and feigned.

Thus expecting the issue heereof, and your Lordships further pleasure from the mouth of this bearer, I remaine, the first of Iuly 1623.

Your Lordships seruant in Christ,

IOHN FISHER.

P p

Doctor

Doctor Featlie's Answer to M. Fisber's Letter.

IN perusing this Letter of yours, I could not but think of the old riddle, *Homo non homo, videns non videns, lapidem non lapidem, &c.* A man, no man, (that is, an Eunuch) seeing, not seeing (that is, seeing dimly, being purblind) a stone, no stone (that is, a pumice): for, heere is a private Letter, no Letter, relating, not relating, the substance of my Argument, not my Argument.

First, it may bee call'd a *private Letter*, because it was seald vp like a *private Letter*, and indorsed to an Honorable Personage; yet it was no *private Letter*: for, diuers copies of it were dispersed and read, before the Earle receiued it, who heard of it, before hee read it. His Lord-ships name was set vpon it, onely to make it more passable, and to giue vent for such cheating wares, as Master *Fisber* thought, would passe more currant, by a Letter addressed to so Noble a Personage.

Secondly, *it relateth, and not relateth*, because it omitteth much more then it relateth: for the Introduction in the beginning, and the Induction in the end of the Conference, and all my Replies in the middle, they are all not circumsised only, as the Argument here relateth, but quite cut out.

Thirdly, *it relateth my Argument, not my Argument*; *my Argument*, because propounded in most of my words: yet *not my Argument*, because not accotding to my meaning, when I disputed

puted thus in the Conference: *The Church whose faith is perpetuall and vncchanged, is so visible, or ought to bee so visible, that the names of the Professors thereof may be shewed in all Ages.* I argued not so, according to my owne opinion, but as it is expressly set downe in the Conference, *ex concessis*, vpon your owne ground: vpon which to supplant you, I held it a great disparagement to your cause: and therefore, in repeating the Argument againe, I expressly added, as you your selfe confesse, *That Church which holdeth this faith, you beleene (I said not, wee) to bee so visible, as that the names of the Professors may be shewed, &c.* In the very entrance to the Conference, you acknowledge these to haue beene my words: although this Question be grounded on vncertain and false supposals: for, a Church may haue beene visible, yet not the names of all Professors thereof now to bee shewed. And againe, *Are all visible mens names vpon record? are all Records in former times, now to bee produced?* And againe, in the same page, M. Sweet calling for names of Protestants, well might say, *If Protestants had beene in all Ages, their names in euery Age might bee produced.* Vnto which, as the Protestant Relator saith, and the Counter-Relator denieth it not, D. Featly replied, saying, *This is a non sequitur.* Out of all which passages it evidently appeares, that both you in this your Letter, and L.D. otherwise M. Sweet, in the defence of the Appendix, bely your owne consciences, in saying, that

Page 19.

Page 32.

Erasm.
Apophtheg.

I professed (but of mine owne judgement & opinion) that the true Church must be able to name Professors in all Ages. It is true, as *Brasidas* the Lacedemonian ran thorow his Aduersary with his owne Speare; so I took that proposition, *tantum bastam amentalam*, from you, to wound you with your owne weapon. And although I needed not at all to haue descended to an Induction, or produced any Catalogue of such as maintained Protestant Doctrine by name: yet the more to conuince you, and to satisfie some of the Auditory, I beganne a Catalogue, and had proceeded farther in it, if I had not beene called away by those, whose Authority and Loue might command mee; who would not suffer mee to deale any longer with an aduersary so atheologicall, and alogicall, so irreligious and vnreasonable; so irreligious to refuse, finally and peremptorily, to answer an instance in Christ and his Apostles; beeing vehemently pressed, and not without adiuration: Secondly, so vnreasonable, to require an Opponent to prooue at once, eminent professors for 1500. yeeres, to haue taught Protestant Doctrine. Was there euer any that vndertook to make good a catalogue of Professors in all Ages, who did not first prooue, that there were such in the first Age, and then in the second, *et sic de ceteris*, and so in the rest? Was there euer a Respondent, who vndertook to answer an Argument by Induction of particulars, consisting of 15 or rather 15 hundred particulars

culars (and al in his iudgement questionable) who did not answer them piece-meale in order, first applying his Answer to the first particular, and secondly to the second, &c? I cannot patterne you better, then by that malefactor, who hauing stolne my Oxen, and beeing indited for them seuerally, would not answer directly to the first enditement, Guilty or not guilty; but said, still that hee had that Oxe with his fellowes; heereby hoping, vpon tryall of the whole in one lump, to escape by his book, or benefit of Clergie, as wee call it. In like manner, when you were put to it, to answer directly, Whether the Protestant Professors were not visible in the first Age, and so in the second, and so in the third, &c? you answer, It was not visible in the first Age, *with the rest*, nor in the second *with the rest*, and further you will not goe. The difference betweene you, is onely this, He answered so shufflingly and confusedly, to saue his neck; and you, to saue the rack of an Argument; he, to slip out by his Clergy; you, by your vnclerkly Sophistry. You may bee sure, such kinde of foggie and misty answering, could no way satisfie a man of so clere a iudgement and apprehension in controuersies of this nature, as the Earle of *Warwick* is. Which that you may the better know from his own pen, I will acquaint you with a Letter wrote by occasion of this businesse, by his Lordship, and addressed to Sir *Humsfrey Lynde*.

To my louing friend Sir
Humfrey Lynde.

SIR, since my beeing at your house at the Disputation of M. Doctor *Featly* and *Fisher*, diuers haue come vnto mee, to know whether it was a Disputation appointed by me, or no; and whether I was not satisfied with it. Whereby I perceiue, those that learne the doctrine of equi- uocation, will not spare to tell a plaine lye, to doe any man wrong that is not of their opinion. And I am the more confirmed in this opinion: for, since last night, M. *Plume* came to mee, and deli- uered this enclosed letter, which I much maruell at. I would not answer it, but thus: that I would speake with you, and that M. *Fisher* should not need feare, that D. *Featly* would flee from him, but meet him at any time, to make good his *Tenet*. I had thought to haue spoken with you my selfe, but my earnest occasions pressed mee to go this day into the countrey. Wherefore, if you meet, I pray let the company know, for the mee- ting, that I knew of it but halfe an howre before it was, and I came at the request of another Gentleman, and for no desire of mine to be satisfied: for I thank God, my conscience makes no doubt of the truth of our Religion. This I say, because I heare that some of that Religion giue it out, It

was

was my request to haue a Disputation. I pray keepe M. Fishers Letter till I see you, and restore it me againe. You may perceiue the scope of it : but it is as vaine, as his Answers were. Thus with my loue to you, I rest,

Your very louing friend,

WARVICK.

Master FISHER his Reflection
vpon the occasion and issue
of the Conference.

NOW hauing made an end of this Relation, I am to intreat the gentle Reader to reuiue it, or reflect vpon it, and to call to minde, and mark, first, the occasion, and consequently, the end of the Disputation; secondly, the Question, and true meaning of it; thirdly, what method was most fit to be obserued, in treating of this Question; fourthly, what course was taken by the Protestant Disputant, and what by the Catholique Respondent. All which beeing duly considered, thou wilt better see what is to be iudged of the whole Conference, and wilt make to thy selfe more benefit of the matter treated in it, then perhaps hitherto thou hast done about the occasion.

The occasion of the Dispute, was, &c.

Doctor

Doct^r FEATLY his Answer.

There is a threefold sight.

First, *per radium rectum*, by a right beame or line betweene the eye and object ; as when I looke directly vpon a mans face, and behold the shape and proportion thereof as it is in it selfe.

Secondly, *per radium reflexum*, by a reflected line or beame ; as, when I behold a mans face and shape in a glasse.

Thirdly, *per radium refractum*, by a broken beame ; as, when I behold the same mans face, or any thing else through *dispar medium*, as water or glasse. Whosoever viewes your *Reflection*, as you call it, with a single eye, will iudge, that it ought rather to haue been tearmed a *Refraction* ; not for that it proceeds from a man of a *broken* brain: (for your intellectuals are good enough) but because you defend a *broken* cause ; and your proofes are *broken* scraps taken out of *Brerelies* alme-box: and you represent no truth entirely, but *brokenly*. If it represent any thing entirely, as by reflection, it is the *Fisher* viewing himselfe vn^{happily} caught in his owne net, struggling and struiuing to breake out of it, but all in vaine ; καὶ οὐδ' ἐν ἑσσεταὶ αὐτοῦ.

As I haue before *related* your *Relation* : so I will now *reflect* a while vpon your *Reflection*: wherein I finde,

First, matter of repetition touching the question, and meaning of it, and the occasion of the
Con-

Conference and method vsed in it; whereunto I haue answered before, and it is very tedious to mee, *to see the againe your poore Cole-wort.*

Αυδης ἀριζήτως ἐξημένον μυθολογέειν.

Secondly, matter of additions, which are of two sorts; either personall, and these concerning

My selfe: for answer whereunto, I refer you to the *appendix*;

Master *Salisbury*, a diligent Preacher & smart Disputant, who either hath already, or will shortly meete with you at *Fishers folly*.

Or real, to wit, certain allegations crudely taken out of Master *Brerelyes* Protestants Apologie, falsely so called, *tractatu 2. c. 2. sect. 11. subdinis. 3.* to proue, that by the confession of Protestants, there were no Protestants before *Luther*.

Now, although I might iustly passe-over in silence those testimonies, partly, because I haue no particular quarrell with Master *Brerely*, but with your selfe; partly, because none of those allegations come neere the *Outworks*, much lesse the *Castle* of my defence: yet I hold it not altogether vnfit to examine them particularly, that the indifferent Reader may see with what sinceritie you cite testimonies out of Protestant Writers. *Euripides* long ago obserued, that things appeare otherwise to those who view them afar off, then to those that view them neere at hand:

Plin. nat. hist. l.
2. c. 105.

Omnes aurei co-
loris ostendit pis-
ces, nihil extra
illam aquam ca-
teris differens.

ΟΥ ΤΑΥΤΩΝ ΕΙΔΕΑ, ΦΑΙΝΕΤΑΙ ΤΩΝ ΠΡΟΧΥΜΑΤΩΝ,
ΠΡΟΣΩΠΩΝ ΟΥΤΑΝ ΕΥΓΥΘΕΙ Δ' ΟΡΑΜΕΝΩΝ.

Wee read of a River in *Spain*, in which all the fish, whilst they swimme in the river, are of a golden colour ; but when they are taken out, they change their hiew, nothing like themselves : In like manner, these testimonies, which you truly alleadge (some you false quote) out of learned & renowned Protestants, in the Authors themselves haue a farre other appearance and aspect, then in this your abstract.

To proue, there were no Protestants before *Luther*, you alledge, in the first place, *Luther* himselfe.

Master FISHER'S reflection, sect. 2. p. 50.

First therefore, *Luther* himselfe saith, Wee dare boast, that Christ was first published by vs. *Luther. Epist. ad Argentin.*

Doctor FEATLY'S Answer.

First, I answer, that *Luthers* words in his Epistle ad *Argent.* in all the editions which I could finde, are not so as Master Fisher cites them: that which I finde in that Epistle any way looking that way, is, *Neque inficiari possum me indignum fuisse vas Dei, per quod innumeri animabus adeo succursum est*: Neither can I deny, that I (though vnworthy) haue been an instrument of God, by which

which innumerable soules haue been helped. A speech as modest as true, far different from that which you quote in stead thereof.

Secondly, if you can, in any Epistle ad *Argentini*. or elsewhere in *Luthers* workes, find those words, *Wee dare boast, that Christ was first published by us*; the meaning of them may bee gathered from many other places of *Luther*, to bee this, that in those parts of the Christian world, he was the first that publicquely made head against the Roman errors, and sent a Flag of defiance to the Antichrist of Rome, and vindicated the truth of Christs Gospel, so long with-held in vnrighteousnes.

Thirdly, *Luther* himselfe acknowledgeth, that hee had many fore-runners: he giueth the hands of fellowship to the Piccards, and Waldenses, and (in a manner) canonizeth *I. Hus* for a Saint. In his preface to *Wesselus Groningensis*, thus hee writeth: *Helias Thisbites, Propheta olim, cum Sermo Domini esset pretiosus, nec abundaret visio, occisis uniuersis penè Prophetis ab impiissima Iezabele, arbitrabatur sese relictum esse solum: ob id uis a perasus, optabat animam suam tolli, quod unus impar sibi uideretur ferendo oneri intolerabili impiissimi populi, et principum eius; nescius, adhuc 7000. Domino relictum et Abdiã cum 100. Prophetis lauantibus seruatum. Quia parabola, si paruis liceat componere magna, huius mei seculi esse uidetur: ego enim nescio qua dei providentiã in publicum rapinus, cum monstris istis indulgentiarum et pontificiarum legum sic pugnantibus me solum esse putarem, nisi*

*latis mihi semper fuit animi; ita ut passim mordacior
 et immodestior accuser, prae nimia qua ardebam fi-
 ducia: semper tamen id optavi, quò tollerem et ego de
 medio meorum Baaluarum, et civiliter mortuus in an-
 gula mihi viverem; prorsus desperans me posse quicquid
 promovere apud aures istas frontes, et cernices ferreas
 impietatis. Sed ecce, et mihi dicitur, esse Domino reli-
 quias suas salvas etià in hoc tempore, et Prophetas in ab-
 sccondito servatos. Nec hoc solum dicitur, sed et cum
 gaudio ostenditur: prodijt enim Wesselus, quem Ba-
 silius dicunt, Frisius Groningensis, vir admirabilis
 ingenij, rari et magni spiritus, què et ipsum apparet esse
 verè Theodidacton, quales prophetavit fore Christi-
 anos Elayas. Neque enim ex hominibus accepisse in-
 dicari potest, sicut nec ego: hic si mihi antea fuisset lectus,
 poteras hostibus meis videri, Lutherus omnia ex
 Wesselo hausisse, adeo spiritus utriusq; conspirat in
 unum, &c. To the Christian Reader, Martin
 Luther wisheth salvation in the Lord.*

Θεοδιδάκτων.

The Prophet *Elias* the Thisbite, when the
 Word of the Lord was precious, and vi-
 sion failed (all the Prophets (in a manner) be-
 ing slaine by the most wicked *Iezabel*) thought
 that himselfe had been left alone; and therefore
 being wearie of his life, wished, that God would
 take it away from him, because being but one, he
 deemed himselfe vnable to beare the intolerable
 burden of a most wicked people & their Princes;
 not knowing, that God had reserued to himselfe
 yet 7000. and that *Abdias*, with a hundred o-
 ther Prophets lurking in secret, were preserved
 alive.

aliue. Which Storie, it I may compare small things to great, seemeth to mee a perfect image or emblem of this age wherein I liue: for, I by diuine prouidence being drawne into the publique theater of the world, so fought with these monsters of Popish Indulgences and Decretals, that I thought my selfe to bee alone, although I neuer wanted courage in these combats; inso-much, that I am rather accused of the contrarie, of an ouerpoignant stile and fierie zeale: yet I alwaies wished, that God would take mee from among my *Baalites*; and that, being ciuilly dead, I might enioy my selfe in some corner; viterly despairing of doing any good vpon the brazen foreheads and iron necks of the wicked. But behold, it is told mee also (as it was told *Elias*) that God hath reserued vnto himselfe a remainder (of true beleeuers) euen in this time, & that there are Prophets kept in secret: neither is this said onely vnto me, but demonstrated vnto me also, to my great comfort: for, *Wesselus Frisius Groningensis* (whom they call *Basil*) is lately set out in print, a man of a rare and great spirit, and admirable wit, who (it appeares) was truly taught of God, as those Christians were to bee, of which *Esay* prophesieth. For, it cannot bee thought, that hee receyued his learning from men; as neither did I. If I had read this Author before, my enemies might haue thought, that I drew all out of *Wesselus* Store-house, his spirit & mine so perfectly agree.

And as *Luther* agnized *Wesselus* for his noble forerunner : so hee imbraced with truest affection the *Waldenses* (tearmed, *fratres Pigardi*) as appears in his preface before the *waldensian* confession.

„ *Quaquam fratres hi, per Bohemiam et Moraviam*
 „ *agentes, felicius et eruditius suam confessionem et doc-*
 „ *trinã ipsis suis libris ediderint, quã ut meã vel cõmen-*
 „ *datione, vel præfatione opus habent; tamen cũ iã multis*
 „ *annis odioſo nomine Pigardi seu hæretici et schismatici*
 „ *sint traducti, viſum eſt meo quoque testimonio, quan-*
 „ *tũ poſſum illis ſervire, (ſi tamen quid valet meum*
 „ *testimonium) præſertim apud noſtros.*

„ *Cũ eſſem paſiſta, verè et ex animo iſtos Pigardos*
 „ *fratres odiebũ magno zelo Dei et religionis, nullo om-*
 „ *nino lucri aut gloria ſtudio. Deniq, cũ aliquando in*
 „ *aliquos libros Io. Huſ imprudens incidiſſem, et Scrip-*
 „ *turas tam potenter et purè tractatas vidiſſem, ut ſtu-*
 „ *pere inciperem, cur talem ac tantum virũ exuſiſſent*
 „ *Papa et Concilium; mox territus, clauſi codicem, ſuſ-*
 „ *piciatus venenum ſub melle latere, quo ſimplicitas mea*
 „ *inſci poſſet : tam violentum regnabat in me faſcinum*
 „ *papaſis nominis et Concilij.*

„ *Sed poſtquam, &c. ibi capis gaudium cordis mei:*
 „ *et circumſpectis omnibus, quos Papa pro hæreticis*
 „ *dannaveras, et perdidderat, pro Sanctis et Martyribus*
 „ *laudabam, præſertim quorum pia ſcripta vel confeſ-*
 „ *siones potui reperire.*

„ *Inter hos autem occurrebant et iſti fratres (quos*
 „ *Pigardos vocabant) iam mihi non ita inuiſi, ut antea*
 „ *erant in paſiſtate mea. Denique, offendi in eis unum*
 „ *illud*

„ illud et magnum miraculum, in ecclesiâ Papa penè
 „ inauditum; scilicet quòd, omisissis hominum doctrinis,
 „ quantum poterant, meditentur in lege Domini die
 „ ac nocte, esseque eas in Scripturis peritos et paratos,
 „ cum in papatu ipsi magistri nostri prorsus negligerent
 „ Scripturas.

„ Et gratulari tum illis tum nobis, quòd qui inter nos
 „ ipsos quoque longè fuimus, destructo nunc interstitio
 „ suspicionis, qua nobis mutuo hæretici videbamur,
 „ facti sumus propè, et reducti simul sumus in unum
 „ ovile. Cùm igitur in Domino omnibus piis et hanc
 „ confessionem fratrum, in qua videbamus clarè, quantâ
 „ iniuriâ hætenus à Papis fuerint damnati et
 „ vexati.

„ Although these brethren dwelling in Bo-
 „ hemia and Moravia, have set forth the confession
 „ of their faith & doctrine in their owne bookes,
 „ more dexterously and learnedly, then that
 „ they need my commendation or preface: yet
 „ in as much as for these many yeeres they haue
 „ been branded with the odious name of *Pigards*,
 „ Hereticks and Schismaticks, I thought fit to
 „ afford them my best testimonie among our
 „ owne, if yet it beare any weight at all.

„ When I was a Papist, I truely & from my heart
 „ hated these brethren termed *Pigards*, out of a
 „ great zeale of God and Religion, and not out
 „ of any desire of glory or gain: and when at vna-
 „ wares I lighted on some of the bookes of *Iohn*
 „ *Hus*, and therein obserued the Scriptures so
 „ powerfully and so purely handled, that I
 „ began

„ began to maruell why the Pope and his Coun-
„ cell should burne a man of such worth : pre-
„ sently I shut the booke ; suspecting, that vnder
„ hony there might lye hid some poyson,
„ where-with my simplicitie might haue been
„ infected. So strongly was I bewitched with the
„ name of a Pope and a Councill.

„ But after that, &c. there began the ioy of
„ my heart : and viewing all those whom the
„ Pope had condemned, and put to death for
„ Heretiques, I esteemed them as Saints & Mar-
„ tyrs; especially those whose godly writings and
„ confessions I could finde, &c.

„ Among these, I met with those brethren
„ whom they call *Pigards*, who were not now
„ so hatefull to mee, as they had been formerly
„ in the time of my Popery. To be brieft, I found
„ in these men a miracle, and that a very great
„ one, almost vnheard of in the Popish Church,
„ to wit, that these men, leauing the doctrines of
„ men, to the vtmost of their indeauour medita-
„ ted in the Law of God day and night, and were
„ very readie and skilfull in Scriptures ; whereas
„ in the papacie, the greatest clarkes vtterly neg-
„ lect the Scriptures.

„ And I could not but congratulate both them
„ & vs, that we who before were far seuered one
„ from another (esteeming each other as Here-
„ tiques) now by the breaking downe of the
„ partition wall of suspition, became neere one to
„ the other, and were together brought into one
„ Sheepfold. Where-

Wherefore I commend to all the seruants of God, this confession of the Brethren, whereby all men may cleerely perceiue how wrongfully they haue beene condemned and vexed by the Papists.

Now how worthily *Martin Luther* conceyued of *Iohn Hus* and *Hierom of Prague*, it appears by those his words in *Affer. articul. 32. Iohannem Hus et Hieronymum, viros catholicos, combusserunt heretici ipsi, & Apostatae, & Antichristi discipuli: they burnd Iohn Hus and Hierom, both Catholique men, they being themselves Heretiques and Apostataes, and the disciples of Antichrist.* And in his first preface to some of the Epistles of *Hus*, prefixed to the works of *Hus*, *In numero istorum operum sanctissimi Domini papa habetur et hoc, quod in Constantiensi Concilio optimum et piissimum virum Iohannem Hus damnauit:* In the number of those workes of the holy Father the Pope, this is one, that in the Councell of *Constance*, hee condemned *Iohn Hus*, a man of singular worth and extraordinary piety: And in the second preface, *Has Epistolas sancti Martyris, Iohannis Hus, &c.* These Epistles of the holy Martyr *Iohn Hus*: And in his third Preface, *A fide dignis hominibus percepi, Imperatorem Maximilianum, de Iohanne Hus dicere solitum, Hei! hei! fecerunt bono illi viro iniuriam. Et Erasmus Roter. in primis libellis (quos typis excusos adhuc mecum habeo) manifestè scribit, Iohannem Hus exustum quidem sed non conuictum esse. Tale omni tempore bonorum virorum iudicium fuit. quod illata ei sit vis et iniuria. Et paulo post porro, In confesso est attestan-*

„tibus et aduersarijs (quorum ipse nonnullos, eosque
 „magnos theologos, audiui ante annos 30), fuisse eum
 „excellenter doctum, et eruditione atque doctrinā
 „antecelluisse omnibus Doctōribus in toto Concilio.
 „Ego olim Erphordia studiū Theologiae tyro, incidens in
 „librum sermonum Iohannis Hus, praecuriositate
 „quadam incendebar desiderio cognoscendi, quamam
 „dogmata haesiarcha ille sparsisset, cū hic liber in
 „publica Bibliotheca ab incendio seruatus esset: ibi cer-
 „te inter legendum obstupescēsus, admiratione afficie-
 „bar, prope incredibili, quam ob causam tandem exustus
 „esses vir tantus, in explicandā et tractandā scripturā
 „tam dexter et gravis, &c. I haue heard from
 men of credit, that the Emperour Maximilian
 was wont to say of *Iohn Hus*: Alas! alas! they did
 that good man wrong: and *Erasmus Roterodam* in
 the first bookes which hee printed (lying yet by
 me) writeth, that indeed *Iohn Hus* was burned, but
 not conuicted. This was the iudgement of lear-
 ned men alwaies, concerning *Iohn Hus*, that great
 wrong and violence was offered vnto him. For
 proofe whereof, hee alleageth Doctor *Staupri-
 tins*, and *Andrew Praule*; and in the end, addeth
 moreouer, It is a thing confessed, euen by our
 Aduersaries themselues (some of whom, beeing
 great Diuines, I heard 30 yeeres agoe), that *Iohn
 Hus* was excellently learned, and farre beyond
 all the Doctors in that Councell. I my selfe,
 when I was a young Student in Diuinity at *Er-
 ford*, meeting with a booke of Sermons, penn'd
 by *Iohn Hus*, was inflamed with a desire of rea-
 ding

ding it thorow, that I might know what were the heresies which this Arch-heretick broached. This book was happily kept from burning, lying hid among many other in the publique Library: in the reading whereof, I was amazed, and could not sufficiently admire what the cause might be, that so great a Clarke, so expert and dexterous in expounding and handling Scripture, should bee burned.

Thus you see, how farre *Luther* was from detracting from any of his fore-runners: to whom hee yeelded as ample a testimony for the Truth, as they had yeelded to the Truth. And I desire the indifferent Reader to obserue, how *John Hus* his propheſie before his death, was fulfilled in *Luthers* vindicating his doctrine and person. *John Hus* his words were, which are yet to bee seene, stamped in antient coyne, currant among the Hussites, *Centum reuolutis annis, &c.* After a hundred yeeres, you shall answer God and mee: and some affirme, that hee added, *I am Hus*, that is, in the Bohemian Language, *Goose: but there shall follow mee a Swan, &c.* And indeed, after a hundred yeeres, that Swan appeared in the world, which most sweetly beganne to record the pure notes of the Songs of *Sion*, whose strong quill hath eternized *John Hus* his innocencie of life, and purity of Doctrine.

Master FISHER.

*In theol. Calu.
l. 2. fol. 130.
versus finem.*

*Geo. Mylli.
in Augustana
Confessionis
explic. art. 70.
de Eccles.*

*page 137.
Benedict.
Morgenst.
tract. de Etcl.
page 145.*

Wherefore the Lutheran Conradus, Schlusenburg saith, It is impudencie to say, that many learned men in Germany (and the like is of other countries) before Luther, did hold the doctrine of the Lutheran Gospel. And another of them not onely saith in effect thus much, but prooveth it by this Argument, If there had beene right beleeuers that went before Luther in his office, there had beene no need of a Lutheran reformation. Another saith, It is ridiculous to think, that in the time before Luther, any had the purity of doctrine, and that Luther should receive it from them, and not they from Luther; considering saith hee, it is manifest to the whole world, that before Luthers time, all Churches were over-whelmed with more then Cymerian darknesse, and that Luther was diuinely raised up to discover the same, and to restore the light of true doctrine.

Doctor FEATLY'S Answer.

*First, I would haue you to know, M. Fisher, that I hold my self no way bound to giue an account of euery rayling or ouer-lashing Lutherans speeche, no more then you will vndertake to make good euery inuectiue of the secular Priests against the Iesuites: such Writers of the petty forme, of little antiquity, and lesse learning, were not wont to be alledged in controuerfies of mo-
ment*

ment in Diuinity. But I perceiue by you, M. Fisher, that (according to the Prouerb) *all is siff that commeth to your nes.* If these three had ioyn-ly testified that for which you cite them, yet their testimonies might soone bee blowne away, by the conspiring breath of many Protestants of better rank then they. Regius, alledged by your owne Brerely, testifyeth most expresly the contrary: *Dico fuisse ante Lutherum, vera Religionis. et qui cum Luthero per omnia consentiret, ceterum Ecclesiasticum etsi à pontificijs non fuerit agnitus, nec propter tyrannidem pontificum fortasse ostendi visibiliter potuerit.* I say, that before Luther there was a company professing the true Religion of the same belief with Luther, although this company was not agnized by the Papists, nor peraduenture could visibly be shewne or poynted at, by reason of the Popish tyrannie. *Whitaker auowes Regius: *Our Church was then (viz. in the Ages before Luther). But it was not visible,* saith Bellarmine (to weet, in the Popish sense). *What then? Will it follow, that therefore it was not at all in the world? By no means;* for it lay hid in the Desert. Oecolampadius and Martin Bucers Letters to the Waldenses, are extant in their works. I might alledge the testimonies of Constance and ^aBullinger, ^bVesembekius, ^cVivet, ^dVigneaus, ^eCaluin, ^fBeza, ^gHumfrey, ^hFox, ⁱIllyricus, and many other Protestants of higher rank, then such sneakers as Schlusen-^{burg}, or Myllius, or Morgenst. All the former acknowledge, that the Hussites and Waldenses

Apologes.

*Whitakerus de Eccles. cont. Bellar. contro- uers. secunda. Nostra Ecclesia non fuit. At non fuit visibilis, in- quis Bellarmi- nus. Quid non? an ideo non fuit? Nequaquam: latet enim tam in solitudine. a In Apocalip. b In orat de Wald. c De vera et falsa relig. l. 4. d In his me- morials of the Waldenses. e Epist. 250 et 251 et 179. f De uiris il- lustris. g In resp. ad Camp. ratio 3. h His acts and Monuments. i In cat. al. test. ueritatib.

k *Contra Wal-*
dens.

l *Contra Wal-*
dens.

m *Hist. Hussi. l.*

n *in tabulis &*
alio.

o *Hist. civit. ludg.*
l. 3.

p *Hist. Bohem.*

q *Hist. Bohem.*

r *Contra hares.*

walked with a right foot in that way of Truth, which since *Luther* (blessed bee God) hath beene much more cleerely discovered, and trodden, then in former times. If Protestant Writers sway little with you, who yet could better tell then you, or *M. Sweet*, and such other new vpstart Iesuites, who were *Luthers* forerunners; learne of your owne ^k *Rainerius*, and ^l *Claudius de Seissel*, and ^m *Cocleus*, and ⁿ *Lyndanus*, and ^o *Claudius Rabis*, and ^p *Aeneas Syluius*, and ^q *Iohn Dubranius*, and ^r *Alfonfus à Castro*, and the Author of the *Fasciculus verum exei*: and many other, that the Waldenses bore a Torch before *Luther*, and shewed him his way. Yea but *Schlusenburg* saith, *It is impudencie to say, that many learned men in Germany did hold the doctrine of the Lutheran Gospell.* *Schlusenburgs* words are, *Impudenter scribit Vtenboius se ex Conrado Pellicano audinisse, multos viros eruditos in Germaniâ, priusquam prodiret Lutherus, evangelij doctrinam tenuisse; adeoque, ipsum Pellicanum, priusquam auditum esset nomen Lutheri, Purgatorium Papisiticum reieciisse.* *Vtenboius* writes impudently, that he heard *Conradus Pellicanus* affirme, that many learned men in *Germany* held the doctrine of the Gospell, before *Luther* appeared, and that *Pellicanus* himselfe impugned the Popish Purgatory, before the name of *Luther* was heard. For ought I know, *Vtenboius* is as honest a man, as *Schlusenburgius*: and if *Schlusenburgius* deny it, *Vtenboius* affirmeth it, yea, and (for ought is prooued to the contrary) *Conradus Pellicanus* also: yet that which

Schlusenburg

Schlusenburg maintaineth for the honor of his Master, no way helpeth your cause : for, admit there were not in *Germany*, yet there might bee elsewhere many thousands, as in *Bohemia, France, England, &c.* who, before *Luther*, embraced the doctrine of the Gospell.

Secondly, in *Germany* it selfe, there were not *multi eruditi viri*, many learned men; yet there might be some, for ought *Schlusenburg* saith to the contrary : therefore *Schlusenburgs* testimony falls very short, neither doth *George Myllins* his come much neerer to the marke. His words are, *Si antecessores Lutherus in officio habuisset Orthodoxos; Si Apostasia commissa ab Episcopis Pontificijs non fuisset, Lutherana reformatione opus non fuisset. Non ergo possumus veros monstrare Episcopos, qui ante Lutherum sub Papatu fuerint predecessores Lutheri. Si enim tales fuissent in Romana Ecclesia discedendi ab ista, causa non fuisset.* If *Luther* had had orthodoxall Predecessors in his Office; If the Popish Bishop had not made an Apostasie, there should haue beene no need of a Lutheran Reformation. Therefore, we cannot shew true Bishops vnder the Papacie, to whom *Luther* succeeded : for if there had beene such in the *Romane Church*, there had beene no cause to depart from it. What makes this testimony for you? Is it for the honor of your Church, to bee truly branded with Apostasie? to haue no orthodoxall Bishops bearing rule in it? What though there were no right-beleeuing Bishops vnder or in the Papacy;

Brerely Protest.
Ap. l. Sect. II.
de Frat. orthodox.
Eccles.

Papacy; will it follow, that there were no right-beleeuing Christians elsewhere? It is true, Reformation presupposeth a Deformation, as a remedy presupposeth a disease; & a purgation, precedent matter fit to bee purged. Though the Romane Church, or rather the predominant faction in the Romane Church, was vnfound in the faith, and very corrupt and rotten; yet were there other sound members of Christs Church, in whose steps, it is well knowne, that *Luther* trod. What a paralyticall Paralogisme is this? *Myllius* a Lutheran affirmeth, that *There were no orthodoxall or right-beleeuing Bishops in the Romane Sea*, therfore there were no visible Protestants in all the world before *Luther*. Now for *Benedictus Morgenst*, *Non est inuentus in Balina nostra*. Hee who found him for you, makes him runne the same way with * *Ioachimius Camerarius*, but not whither you would haue him. They both stand for the honor of *Luther*, and maintaine, that he alone laid the first stone in the Fabrick of reformation, & that none ought to share with him in that dignity, in beeing the first Apostle of the reformed Churches. They will not endure, that *Luther* should be thought to draw water out of any other Cisterne, but out of the Fountaine of liuing water, the Scriptures. *Wicklef* indeed, saith *Ioachimius*, was instructed by the Waldenses, and *Hus* by *Wicklef*; but *Luther* receiued his doctrine neither from *Hus* nor *Wicklef*, but was *ab initio* doctor, taught of himselfe out of Scriptures. This pre-

preeminency all Protestants doe not willingly grant to *Luther*. *Zuinglius* and *Pellicanus*, and *Vienboius*, and your owne *Alfonfus à Castro*, seeme to make others as ready & forward at that time, as *Luther*. And indeed, whether *Luther* set *Zuinglius*, or *Zuinglius* *Luther* first a-work, or whether the Spirit of God stird vp both their spirits at the same instant, to set to that noble work of repairing and reforming Gods Temple, I hold it needlesse to define. Let *Luther* and *Zuinglius*, and many other their contemporaries and fellow-workmen in that great work, shine as so many precious stones in the foundation of the reformed Churches: *Ne sis primus, nec vel imus quispiam*. Will it follow, that because *Luther* was αὐτο-διδάκτορ, and did not tind his candle at another mans light, therefore there was no visible Protestant at that time, but hee? It will follow, say you, because *Morgenst* addeth, that *it is manifest to the whole world, that before Luther's time, all Churches were overwelmed with more then Cymmerian darknesse*. And you adde also to *Morgenst*, siue other corroboratory testimonies, of *Caluin*, *Bucer*, *Beza*, *Jewell* and *Perkins*: whereunto after I haue giuen a direct and particular answer, I will dissmisse you.

Master FISHER.

And lest this may be thought to have beene onely the conceit of Luther and Lutherans (who yet could better tell, then D. Featly, D. White, and such other new Masters) I will adde heereunto what is said, first, by (5) Calvin, who doth acknowledge, that in this Lutheran reformation, there was made a discession or departure from all the world. Secondly, by (6) Bucer, who calleth Luther the first Apostle of the reformed doctrine. Thirdly, by Beza (7) a principall Calvinist, who teacheth, that at this time, ordinary vocation of the Church-men was nowhere extant; and consequently teacheth, that there was at that time no visible Church; and so if any Church at all, it was onely innvisible, as is affirmed euen by our owne English Protestant Diuines, namely (8) Master Jewel, who saith, The truth was unknowne and unheard of, when Martin Luther and Vlderick Zuinglius first came to the knowledge and preaching of the Gospell; and M. Perkins (9), who saith, Wee say, that before the daies of Luther, for the space of many hundred yeeres, an vniuersall Apostasie ouer-spread the whole face of the earth, and that our (Protestant) Church was not visible to the world.

(5) Calvin in
l. Epist. ap. 141.

(6) Bucer Ep.
ad Epist. Here-
ford.

(7) Beza in
Theol. Ep. Epist.
5.

(8) Jewel, in his
Apologie of
the Church,
cap. 4. diuis. 2.
and in his de-
fence 40.

(9) Perkins in
his Expos. of
the Creed.

Doctor

DOCTOR FEATLY.

When *Caluin* saith, *There was a departure made from all the world; and Morgenst*, *That all Churches were overwelmed with more then Cymmerian darknes; and Perkins*, that *An vniuersall Apostasie overspred the whole face of the earth; and Iewell*, that *Luther & Zuinglius were most excellent men sent from God, to give light to the whole world*: their meaning is not, that there was no light in those times in *Goshen*, or that there were no *Abdiases*, with many other Prophets lying in secret; or that there were not many thousands that neuer bowed the knee to the Romish *Baal*: for they all affirme the contrary in sundry places of their writings. But they take the word *World*, as it is vsually taken both in sacred & prophane Writers, for the greater part of the world, or at least, that part that beareth the greatest sway, and is in a manner onely in voage. Their words sound according to the Tenor of those in *S. Iohn*; *The whole world is set on wickednesse*; and the like in *S. Ierome*, *Totus mundus ingemuit se factum Arrianum*; the whole world sighed, that it became Arrian. As *Luther*, so *Caluin* also acknowledgeth, that Christ hath alwaies had his floore on earth, sometimes more, sometimes lesse purged: And further, they deny not, but that before the publick and generall purging of the floore of the visible Church, from the chaffe of Romish superstitions in our daies, there were

Inter Epist.
Calu. Ep. 250.
Quoniam, vir
venerande, ante
annos circiter
triginta, inter
humanitatem
tuam, nam At-
gentina agen-
tem, & fratres
qui falso Pigardi
vel Waldenses
dicuntur, cha-
rissimos in Do-
mino Patres no-
stros sancta in-
tercessit notitia
& familiaritas,
&c.
Gratias agimus
non vulgares,
quod Fratres
qui vestri erga
nos amoris fra-
ternæque con-
iunctionis testes
essent, et qui tsi
Sponsorem mû-
tere grauati non
esset: eoque
libentius officium
hoc vestrum
suumus amplexi,
quia ex sincera

many that in sundry corners of the earth, seuered diuers heaps of wheat from the chaffe, and cleden-
sed it from darnell & tares. Among whom, were
Frares Pigardi, a remainder of the Waldenses;
betweene whom, and *Caluin*, many kinde offices
passed, as their mutuall Letters testifie, extant in
Caluins works. Thus one of the Preachers of the
Waldenses writes to *Caluin* :

Renereud in the Lord : because about 30 yeeres agoe,
when you remained at Argentine, there was an holy
league of loue and entire friendship and familiarity be-
tweens you and the brethren, who are falsely termed
Pigards or *Waldenses*, our dearest Fathers in the Lord;
Wee, who now hold the place of those our Fathers, (whom
God hath called, almost all of them, out of this mortall
life) thought fit to renew that knowledge, or rather
band of Christian loue, wherewith all the seruants of
God, especially the Ministers of the Gospell, ought to be
most strictly and firmly knit together.

To the former letter, *Caluin* returnes this cour-
teous answer, Epist. 251. Wee render you more then
ordinary thanks, for sending the brethren vnto vs, who
may remaine as witnesses and pledges of your loue to-
wards vs, and brotherly coniunction; which kind office
of yours, wee the more willingly embrace, because it
flowed from a sincere loue of true Religion. Wee desire
that you will be likewise perswaded of the like affection
in vs towards you, and the great desire we haue to che-
rish this holy vniity among vs. For, being so farre remo-
ued one from another, and compassed round about with
enemies, who take vp the greater part of the world, it

is a great delight vnto vs to enioy yet this comfort of our dispersion &c.

Againe, the same Calvin in his Epistles, Epist. 179. to Stanisl. Carnimsk, thus writeth of the Waldenses: * I hope the best of your agreement with the Waldenses; not onely, because God alwaies useth to blesse the holy unity, in which the members of Christ grow up together, but also, because in these your rudiments and beginnings, I conceive, that the skill and long experience of the Waldenses, will bee an extraordinary help vnto you: wherefore all of you must doe the uttermost of your endeuours, that this holy agreement & consent betweene you, may more and more be established, &c.

Martin Bucer (whom you alleage in the next place) held the like correspondence with the Waldenses, as may be gathered from that Letter of his which hee wrote vnto them.

Blessed be the Lord God our louing Father, who hath preserved you to this present time, in so great knowledge of his truth, and who hath now inspired you in the search thereof, hauing made you capable and fit to doe it. Behold now, what the nature of true faith is, which is, that so soone as it knowes in part any spark of the diuine light, it preserveth carefully the things that are giuen vnto it of God. Saint Paul is an example to vs; who in all his epistles, shewes the great care that he hath had to procure the glory of God. And doubtlesse, if wee pray with a good heart, that the name of God be sanctified, and his Kingdome may come, we shall prosecute nothing with

S s 3

pietatis studio
manebat. Cuius
idem vici-
sem vobis de
proposito nostro
ad fouendam
sanctam unita-
tem affectu per-
suasum esse,
&c.

* De vestro cum
Waldensibus
consensu optima
quaque spero,
non modo quia
sanctam unita-
tem, in quam co-
alescunt Christi
membra, Deus
semper benedicere
solitus est, sed
quod inter hac
rudimenta, fra-
trum Waldensi-
um peritiam,
quam longo usu
Dominus exer-
cuit non vulgari
adiumento vobis
fore siro. Quare
vobis omnibus
danda est opera,
ut hac pia con-
spiratio magis
ac magis sancti-
tur, &c.

such

such diligence, as the establisment of the truth where it is not, and the advancement thereof where it is already planted. One onely thing doth especially grieue mee, that our imployments at this time are such, about other affaires, that wee haue no leasure to answer you at large, as we desire, &c.

By the contents of this Letter, and many other passages in *Bucers* Works, which for breuities sake I omit, it appeares that *Bucer*, in calling *Luther* the first Apostle of the reformed Doctrine, did not thereby intend, that *Luther* was the first that euer preached the Doctrine of the reformed Churches; for, hee could not bee ignorant, that after Christ and his Apostles, and the Fathers for 6 or 700 years, *Bertram*, & *Elfrick*, & *Berengarius*, and *Petrus Brus*, and *Henry of Tolous*, and *Dulcinus*, and *Arnoldus*, and *Lollarus*, and *Wicklef*, and *Hus*, and *Jerome of Prague*, and many other Starres, fought in their courses against the Romish *Sisera*. But *Bucers* meaning is, that *Luther* was the first, who in our Age and memory, publicly and success-fully set on foot a generall Reformation of the Church in these Westerne parts: when the corrupt matter of Popish errors and superstitions long in gathering, grew now to a ripe coare, *Luther* was the first who openly lanced it. *Luther* formed no new Church, but reformed the Church hee found; and therefore cannot bee termed, The first Apostle of Protestant Doctrine; although, in a tolerable sense, hee may be stiled, The first Apostle of the happie Reformation

Reformation in our daies. *Luther* burnisht and refined the gold of the Sanctuary, obscured with rust: he made not new gold.

In your allegation out of *Beza*, by suppressing the Aduerb (*penè*, almost), you shew your selfe, *non penè*, not almost, *sed penitus*, altogether a falsificator. *Beza's* words, *Epist. 5.* are, *Huic tum demum locum esse dicimus, cum vel nulla, vel penè nulla est ordinaria vocatio, sicut nostris temporibus accidit in Papatu.* We say, that then extraordinary calling takes place, when there is either no, or almost no ordinary vocation (*of Pastors*), as in our time fell out in the Papacie. This (*almost*) you omit altogether. For *Beza's* opinion, touching extraordinary calling, as I doe not heere oppugne, so much lesse doe I vndertake to maintaine. We can, and haue prooued lawfull & ordinary calling in our Church of *England*, as you may see in *M. Masons* most accomplished Treatise of this Subject, lately reuised by him before his death, and translated into Latine, at this instant sweating vnder the Presse. Admit, there had beene no ordinary calling of right-beleeuing Church-men, Bishops, or Priests, when *Luther* did first sound his siluer Trumpet: what will you inferre thereupon? that at that time there was no visible Church? There *Beza* leaues you, who professeth both a visible Church in generall, consisting of members, sound and vnsound, and these more or lesse, and in particular, hee calleth the Waldenses, *The seed of the most pure, antient, Christian Church, which*

In his booke
of worthy
men.

was miraculously preserved in the midst of the darkness and errors, which have beene hatched by Satan in these latter times. And as Beza leaues you, in this your inference, so also doth the Truth: For, although the Ship of Christ is in great danger, when erroneous *Pastors*, like false lights, are set vp in the Watch-Towers of *Sion*, yet, sith our chiefe *Pilot* hath forewarned vs heereof, and bid vs take heede of *false prophess* and *teachers*, and hath left vs a most certaine direction in his Word, which is the true Light, ἐν αὐτῇ τὸ πᾶν τοῦτο conduct vs to those *pulchri portus*, the faire Haucens in Heauen; the people of God may keepe the right way, and through Gods grace escape the quick-sands of heresie. As God bestoweth diuers gifts of the *Spirit* ordinarily vpon the Clergie, so he bestoweth also where he pleaseth, *Spiritum discretionis*, in the *Laytie*, a *Spirit* whereby they may discern *spirits*, whether they are of God or no; a *Spirit*, by which, *trying all things, they may hold fast that is good*. And if their ghostly Fathers offer them a *stone for bread*, or a *Serpent for fish*, they will cast it away: Or if more cunningly they shall mingle error and heresie with truth, and offer them, as your Teachers did and doe, an apple with a worme in it, or a cup of wine with a dead Fly, they will take out the worm and Fly, and then eat of the one, and drink of the other. This is that which * *Lydius* truly obserueth, *Ofi-times the eares of the Auditors are purer then the tongue of the Preacher*. Hee deliuers vngarbled

Mar. 7. 9. 10.

* Baltasar
Praes. in Wal-
dens.

vngarbled spices, they garble it; vn sifted meale, they sift and boulte it; impure milke, they straine it. In the daies of *Jeremy*, and much more after the death of the Prophet *Malachy*, vntill the birth of Christ, there were few * Doctors in *Israel*, that rightly expounded the Law, and taught Gods people as they ought: yet no man doubts that God had then a visible Church; as also afterwards in the time of the Arrian & Eutychian persecution, in which there were very few Bishops or Pastors vntainted with those heresies: Therefore, although we should grant you your antecedent out of *Beza*, that there was no ordinary vocation at that time, of pure and sincere Teachers, yet wee will barre you of your conclusion, that at that time there was no visible Church. Our English Diuines, alledged by you, affirme no such thing. *Perkins* saith not, that our Church was simply inuisible, but that it was not visible to the world; adding in the same place, that *it lay hid vnder the chaffe of Popery*. And the truth of this, saith hee, the Records of all Ages manifest. The same *Perkins*, in his *Reformed Catholick*, more fully explaineth his meaning, thus: *Though Popery raigned and ouerspred the face of the earth, for many hundred yeeres: yet in the midst thereof, God reserved a people to himselfe, that truly worshipped him; The woman fled into the wilderness, &c. And she still retaines a remnant of her seed, which keepe the commandment of God, and haue the testimony of Iesus Christ.* See here how farre

*(I would see a Catalogue of true Teachers of the infallible faith in those times.)

*Apolog. part. 4.
cap. 4. Diuif. 2.*

hee is from denying a Protestant Church extant, that he affirmeth it to haue growne vp and thrived, euen in the Thicket of Popery, though much ouer-shadowed and ouer-topped. Neither can you finde any flaw or cloud in that *orient Gemme* of our Church, Bishop *Iewell*, whose words are these: *When in the midst of the darknesse of that Age, first beganne to spring and shine some glimmering beames of truth, vnknewne at that time, and unheard of;* When also *Martin Luther, and Hulderick Zuinglius, beeing most excellent men, euen sent from God, to giue light to the whole world, first came to the knowledge and preaching of the Gospell, &c.* A Diamond cannot bee cut or polished but by a Diamond: Let therefore this *Iewell* brighten and cleere himselfe. In the same part of the *Apologie*, Chap. 5. Diuif. 1. hee calleth *Martin Luther, The pablishe and setter forward of this doctrine* (not the Author); And Chap. 14. Diuif. 1. he fully cleeres the point in difference betweene vs, touching visible Protestants before *Luther*: *Many Fathers, many learned and godly men, haue often and carefully complained, how all these things haue chanced in their time: For euen in the midst of that thick darknesse, God would yet there should bee some, who though they gaue not a cleere & bright light, yet should kinde, were it but some sparke, which men being in darknesse, might espie.* And hee particularly instanceth in *Saint Hillary, Gregory, Bernard, Pauperes de Lugduno, the Bishops of Greece and Asia, as also Valla, Marfilius, Petrarch, Sauanarolla, and others.* And Chap-

ter 15. he preuenteth a cauill, that might haue bin made against these witnesses of the truth, by some ignorant persons. *Neither* (saith hee) *can any man alleage, that these Authors were Luthers or Zuinglius Schollers: for they liued not onely certaine yeeres, but also certaine Ages, ere euer Luther or Zuinglius names were heard of.*

Now, I pray see, *M. Fisher*, what a goodly dish of fish you haue serued in, to furnish your Table, and let the indifferent Reader iudge, whether you may safely trust *M. Brerely*, or wee you, in allegations, especially out of Protestant Writers, whose words either you corrupt, or adulterate their meaning, or both, as euidently appeares in all the places aboue-cited.

And thus haue I now at length spung'd out all the spots, which your pen hath cast on the Conference. As for personall aspersions vpon mee, especially, of want of grauity and patience, I hold it fittest to refell these and the like slanders by silent and patient enduring them. As you heerein take *Petilian* the Donatist, for your precedent of impudent railing, so I will take Saint *Austen* for my patterne of silent patience, and cloze vp all further Answer in his words: *Quid mirum, si cum grana de arca Domini excussa, simul & paleam inuorsum traho, iniuriam resilientis pulueris suffero?* What maruell, if in sweeping the Lords floore, and seeking to gather-in graines that are flowne out, I endure a little dust? *Homo sum enim de arca Christi; palea, si malus; granum, si bonus: non*

*Lib. 3. com. litem.
ras Petil. cap.
11.*

est huius arce ventilabrum lingua Petiliani: I am a man, and I know I am of Christs floore, that is, in his true visible Church; all the Papiſts in the world ſhall neuer diſprooue it: If I am euill, I am chaffe; if good, I am wheat: and whether I bee the one or the other, this is my comfort, I am ſure, the Ieſuites tongue is not the fanne of this floore. What I haue written touching the viſibility of Christs true Church, I (in all humility) ſubmit to the iudgement of the true viſible Church. I hope, the Truth ſhall ſuffer nothing, becauſe of mee: and if I ſuffer any thing, by looſe tongues or pens, becauſe of the Truth, I will account it my Ioy & Crowne in the Day of our Lord Ieſus Chriſt: To whoſe ſauing grace, and boundleſſe mercy, I commend all thoſe who loue Truth in ſincerity.

Δόξα ἐν ὑψίστοις τῷ Θεῷ.

A N
APPENDIX
TO
THE FISHERS
NET:

Together vvith a Description
of the *Romish* WHEEL,
OR CIRCLE.

By
DANIEL FEATLY, Doctor
of Diuinitie.

PSAL. 12. 8.
In circuitu impij ambulant.



L O N D O N,

Printed for *Robert Milbourne*, and are to be sold
at his Shop at the Great South-doore
of *Pauls Church*. 1624.

APPENDIX

THE FISHERS

IN THE

WATERS OF THE

STATE OF NEW YORK

AND

THE ADJACENT WATERS

OF THE

LAKE OF ONTARIO

AND

THE ADJACENT WATERS

OF THE



TO
THE CHRISTIAN
READER.

After I had finished my answer to
M. Fisher, M. Sweet (his assistant
in the conference) set forth in
Print a Pamphlet against Sir
Humphrey Linde, wherein he hath
many plucks at the Protestant Relation, which
stickes like a thorne in the eyes of the Iesuites.
This Pamphlet though masked vnder the
name of *L. D.* yet could not walke long so in-
uisible, but that within a few dayes after the
publishing thereof, I discouered it, and that the
authour thereof was *amicus meus summus &*
popularis Geta F. Sweet. Now although the
Pamphlet it selfe was like a poore mans Cot-
tage, *plena inanijs atque araneis*, full of empti-
nesse and Cobweb texture of fine phrases twi-
ned together with a subtile thread, but of no
strength; And although, as *Ausonius* spake
pleasantly of the silent Oratour *Rufus* his Pi-
cture,

Epigram. 46.

To the Reader.

cture, That hee spake as much in the Painters Frame, as hee did at the Deske, or in his Chaire:

*Hæc Rufi tabula est nil verius; ipse ubi Rufus?
In Cathedra; quid agit? Hoc quod & in
tabula?*

* These words were spoken often by M. S. in the conference, and in effect hee answered nothing else:

*Natur. Hist. l. 22.
cap. 15. Scorpions
herba valee ad-
valet aduersus
animal sui no-
minis.*

So it may truly bee said of M. Sweet, that hee writes in the Presse, as hee spake in the conference at the Table, * *Nothing to the purpose.*

Yet because M. Sweet hath a good opinion of this his worke, and our Catholike *bygotters* (vnlesse my intelligence faileth me) very much applaud it, terming it a *smart answer*: as in some sence I confesse they may, because there is little of *Sweet* in it: I presumed vpon thy patience (courteous Reader) to stay the Presse for a while: vntill I had furnished my Reply to Master *Fisher*, with an Appendix to Master *Sweet*. And this I did the rather because I held it most conuenient to beat backe a by-blowe with a blowe on the by, and answere an Appendix in an Appendix: that as the most proper remedy against the sting of a Scorpion is the iuyce of an herbe of the same name, in Latine (*Scorpius*.) So if the Protestant Relation tooke any hurt in any mans iudgement by the other Appendix, it might receiue a plaister from this Appendix of mine, which hath also drawne to it other Appendices, a reference or relation of a

Iour-

To the Reader.

Journey, and three Conferences; as the iron Rings touched by a Loadstone (of which Saint *Austen* speaketh) drew on many other Rings of the like metall one after another. For the reference or relation of my Journey to *Oxford* and employment in the publike Librarie there, I had not troubled the Reader with it, if Master *Fisher* in his reflection, pag. 50. had not put this taske vpon me by obbraiding me therewith in like words to those of the Poet:

Alq̄q̄dy ois dūp̄r̄le m̄r̄t̄s x̄r̄ady & r̄ed̄z.

But after M. *Fisher* shall haue perused the Inuentorie of such things as I found in that Librarie, I am verily perswaded he will wish that he had neuer called for it in Print; for this Inuentorie discouereth so much, and giueth such a touch of Popish *Iudices expurgatorij*, and the fopperie of their Legends, that no man who hath not sealed vp the eyes of his vnderstanding can chuse but discern them, and discerning them I doubt not but that hee will detest Poperie for the one, and despise it for the other. Besides the Catalogue of such Writers as from age to age since Saint *Hieromes* time, haue described *Rome* to bee *Babylon*, or the Pope *Antichrist*, or both, will not bee very welcome to him who pinneth his saluation on the Whoore of *Babylons* fleecue. As for the conferences with M. *Musket*, M. *Wood*, D. *Eglestone*, and M. *Sweet*, because euery where I speake in them,

*L. 21. de cinis.
Dei. c. 4. vidi magnetem rapientem ferreum anulum, & deinde tanquam ferro quod rapuerat vim indidisset eundem anulum ad motum alteri eum ad se traxisset & illi tertium & tertij quartum cohibuisse.*

* The last of
 the Crotonians
 is before the
 first of the o-
 ther Greeks.
 Strabo, lib. 6.

I will speake nothing of them, but onely this,
 that no man, who with a single eye readeth
 them, but will iudge that the Greeke Prouerbe
 may after a sort bee applied to the Actors in
 them.

* Κριτωϊάται ἰσχυροὶ πρῶτος ἢ ἄλλων Ἑλλήνων.


Such is the strength of truth on the Prote-
 stants cause, that the weakest Protestant is hard
 enough for the strongest Papist.



The



The Contents of the *Appendix.*

1.  *N* Advertisment from a Catholike, to
H.D. wherein Master Sweets censure
of the Booke, intituled, The Fisher cat-
ched in his owne Net, is censured.
pag. 1.
2. Doctor Featlyes search in the publike Library at Ox-
ford : wherein,
First, The Papists are charged with corrupting their
owne Authors, razing such passages out of them, as
make for the Protestants Faith. pag. 13.
3. Ferus shamefully abused by Papists in this kinde. p. 14.
vt super, a. 20.
4. Stella shamefully corrupted in this kinde by Papists.
pag. 21.
5. Arias Montanus shamefully corrupted in the like
kinde. pag. 22.
6. Masius on Iosua (shamefully corrupted in the like kind
pag. 24.
7. Whole Tractates and Authors expunged by the Index
Expurgatorius. pag. 26. & 27.
8. The necessitie of a Vindex Expurgatorius, to confront
the Index Expurgatorius, and to prevent or remedie
the like corruptions in future time. pag. 28. & 29.
9. Pleasant tales out of Popish Legends. pag. 30.
9. A

The Contents.

9. *A Catalogue of Authors, who from age to age testify that the Pope is Antichrist, or Rome Babylon, or both.*

Thirdly, A note of questions sent from M. Musket.

pag. 49.

Fourthly, The answer of Doctor Featly to that note.

pag. 50.

Fifthly, The first dayes conference with M. Musket, touching Transubstantiation.

pag. 52.

1. *The state of the question explicated.* *pag. 53.*

2. *Papists are proued to bee the grossest idolaters in the world, in attributing diuine worship to the Host, which according to their doctrine, they know not whether it is Christs, or a meere crast.*

pag. 56. ad 60.

Where-
in; < 3. *Gratian, and the Glosse alledged against Transubstantiation.*

pag. 61. ad 64.

4. *The Canon of the Masse alledged against Transubstantiation.*

pag. 65. ad 69.

5. *The Text of Saint Luke 22. 20. This urged against Transubstantiation.*

pag. 69.

ad 76.

Sixthly, The third dayes conference with M. Musket, touching Transubstantiation.

pag. 77.

wherein;

1. *The distinction of materiall and formall idolatry is discussed.*

pag. 78.

2. *M. Musket's first argument for Transubstantiation drawne from reason, is answered.*

pag. 81.

3. *It is auowed that a conclusion may be, de fide, though both the premises be not, de fide.*

pag. 85.

4. *It is concluded from two propositions set downe in Scripture, that Christ is not substantially in the Sacrament, vnder the formes of bread and wine.*

pag. 86.

5. Ma.

The Contents.

5. Master Fisher admitteth not of the originall Scriptures. pag. 87.
 6. Master Fisher fallly writeth downe Doctor Featlyes answers. pag. 89.
 7. Master Muskets second arguments, drawne from the sixth of Iohn, v. 51. & sequentibus, are answered. pag. 90. ad 97.
 8. A threefold eating of Christ. pag. 93.
 9. What it is to eat the flesh of Christ by faith. pag. 95.
 10. Master Muskets third argument drawne from the prerogative of the Sacraments of the New Testament above the Old, is answered. pag. 97.
 11. Divers testimonies alledged by Master Musket, out of Saint Hilary are answered. pag. 99. ad. 110.
 12. Divers rules deliuered for the interpretation of the Fathers speeches in this argument.
-
1. The words of the Fathers are not to bee taken in that rigour, which in the first hearing of them they carry. pag. 100.
 2. By those things which are set downe cleerely in the Fathers, wee must expound those things that seeme more obscure. pag. 101.
 3. Bastard Treatises are to bee senered from the undoubted writings of the Fathers. pag. 103.
 4. Wee must distinguish the ages of Ecclesiasticall writers. pag. 103. 104.
- Seuenibly, A true Relation of a conference at the end of Pater-noster-Row, called Amen. Wherein
1. The state of the question is explicated. pag. 119. & 120.
 2. Papists arguments drawne from Gods omnipotencie answered. pag. 122.
 3. Doctor Eggestones argument drawne from the nature of contradiction, answered. pag. 123.

The Contents.

4. It is proved that the doctrine of Transubstantiation maketh Christs body to bee, and not to be at the same time. pag. 124.
5. It is shewed, though Papists in words defend Transubstantiation, yet in effect they maintaine onely a translocation. pag. 125.
6. Doctor Eglestons argument, drawne from Christs miraculouse turning water into wine, is answered. p. 126.
127.
7. It implieth contradiction to affirme, that an accident may haue subsistence, without his subiect. pag. 128.
& 131.
8. Doctor Eglestons argument, drawne from Gods omnipotencie, to prove that an accident may exist without a subiect, is answered. pag. 130. ad. 133.
9. It is proved, that by the doctrine of Transubstantiation, an individuall or singular body, is made not individuall. pag. 124. & seq.
10. The Doctrine of Transubstantiation, divideth Christs body locally and substantially from it selfe. pag. 137.
11. The body of Christ at Rome, by the doctrine of Papists, is distant from it selfe at Paris. pag. 140.
12. Master Wood is driven to grant, that the selfe same man may locally move, from, and, to himselfe, and yet remaine the same man. pag. 142.
13. An unanswerable allegation out of Theodoret, against Transubstantiation. pag. 144.
14. Card-nall Bellarmine his evasions exploded. pag. 145.
A conference by writing with Master Sweet, touching the ground and last resolution of Faith: wherein it is proved,
1. That the last resolution of faith, is not upon the Church. pag. 153.
2. The diuers significations of Catholike, and Church, are explicated. pag. 155. ad 158.
3. That

The Contents.

3. *That the ground of Popish faith is a sandy and sinking ground.* pag. 158. 159.
4. *The true ground of the Protestants faith.* pag. 160.
5. *It is shewed that the Papists can no otherwise demonstrate their faith, then by a ridiculous circular demonstration.* pag. 161. ad penult.
6. *An embleme of the state and doctrine of the Church.* pag. penult.
7. *The Conclusion.*

* 2

Errata

Errata in the Appendix.

Pag. 2. lin. 6. *curforic*, lege *curforily*. Pag. 3. lin. 9. it was, lege he was. P. 8. l. 18. was so, adde in the third. *lb. l. ult.* In their owne, lege dawbing and amplifying the. P. 9. l. 10. blazeth, lege dilareth. *Ibid. lin. 20. dele when.* Pag. 10. l. 1. will, lege would. Pag. 11. l. 15. an ounce, lege an omer. Pag. 12. l. 8. pro 56. lege 50. Pag. 13. l. 9. raised, lege razed. Pag. 14. l. 9. them, lege then. P. 16. lin. 18. Ingenius lege ingenuous. Pag. 20. l. 5. otiosam, lege otiosum. *Ibid. lin. 24.* Pamphilam, lege Pamphilum. Pag. 21. l. 21. excludiue, lege exclusiue. *Ibid. lin. ult.* a mitigations, lege or mitigations. Pag. 23. l. 2. crisni, lege crisin. *lb. l. 9. etque, lege etiam.* Pag. 24. l. 15. quia, lege qua. Pag. 25. l. 7. herles, lege horses. *Ibid. lin. 19. cum, lege eam.* Pag. 26. lin. 16. dele & de Imaginibus. Pag. 27. l. 28. mieis, lege mitis. Pag. 27. l. 28. pelopi, lege Pelops. *Ibid. lin. 30.* crimen falsæ, lege crimen falsi. Pag. 28. l. 19. many, lege maine. Pag. 29. l. 12. here, lege heare. *Ibid. lin. 9.* I might alledge, etiam include parenthesi illa verba. Pag. 33. lin. 10. misenight, lege midnight. *Ibid. lin. 21.* compassion, lege compasse. Pag. 34. lin. 20. in margine anact, lege analect. Pag. 35. lin. 25. pro 615. lege 1615. *Ibid. lin. 29.* atis, lege fatis. Pag. 36. lin. 20. illuio, lege silicio. Pag. 38. l. 4. chantins, lege chanting. Pag. 41. l. 26. prayers spirituall, lege pratum spirituale. *Ibid. lin. 27.* flori sanctorum, lege flores sanctorum. Pag. 47. lin. 2. eminent, lege eminent persons. Pag. 50. in marg. pone Theod. dial. 2. c. 24. Pag. 54. lin. 14. secondly, lege thirdly. Pag. 55. l. 9. Niscens, lege Nyffens. Pag. 62. lin. 14. Cefars, lege Cesar. Pag. 64. lin. 6. rei veritas, lege non rei veritate: the truth of the thing, adde (here denied) Pag. 65. lin. 6. vrge, lege answer. Pag. 71. lin. 5. in qua, lege in quare. Pag. 74. lin. 25. his, lege D. Fearly his. Pag. 88. lin. 8. but, lege out. Pag. 90. lin. 26. Ruardus, Tapperus lege Ruardus Tapperus sine comma. Pag. 92. in marg. Cuatel, lege Cautel. Pag. 100. lin. ult. *ἡ ἀρχή σου*, lege *ἡ ἀρχὴ σου*. Pag. 102. lin. 17. *ἡ ἀρχὴ σου*, lege *ἡ ἀρχὴ σου*. Pag. 103. lin. 27. the taste of Iordan, lege the river of Iordan. Pag. 122. l. 12. quam multa etiam & tamen, lege quxdam non potest quia est omnipotens: adde in marg. Aug. de ciuit. Dei, l. 5. c. 10. *Ibid.* how many things God cannot doe and yet he is omnipotent, lege some things God cannot doe because he is omnipotent. Pag. 130. lin. 22. ad marg. adde Aquinas summ. 3. parte quæst. 77. art. 1. Pag. 135. l. ult. places more, adde at the same time. Pag. 139. l. 9. tali, lege talis. *Ibid. l. 22.* you meane, lege he meaneth. P. 144. l. 9. the lege this. Pag. 147. l. 19. *ἀναλυσιν*, lege *ἀναλυσιν*. Pag. 149. lin. 20. commended, lege and commended. P. 158. lin. 8. held, lege hold. pag. 160. in marg. Iren. lib. lege l. 3. c. 1.

An Aduertisement from a Ca-
tholike to L. D. alias SVVEETE,
alias WALZINGHAM
Iesuite.

SI R, Vnderstanding by our com-
mon friend P. I. that you are
very inquisitiue after your Ad-
uersaries Censure of your Booke
lately printed, and intituled,
The Defence of the Appen-
dix to Sir H V M F R E Y L Y N D, especially
of that Section, wherein the Fisher is said to be
freed, and the Catcher catch't; I thought I
should doe you a kind office, and the Catholike
cause good seruice, faithfully and truely to relate
Doct^r Featly his Censure giuen of it in my
presence. I will be a true Cassandra, *ἀληθέα*
πρόφητος, I will tell you the whole truth, although
I feare Cassandras reward for my paynes, who
foretold this truth among the rest, That her Pro-
phesie should not be beleeu'd; howsoeuer I shal haue
discharged the office of a true Friend, and Hip-
pocrates will beare mee out in this my vnplea-
sing Relation, whose Aphorisme it is, Nulla
A medicamenta

Sect. I.

Lycophron
Cassan.

medicamenta tam faciunt dolorem, quam quæ sunt salutaria, *The most irkesome Physicke for the most part is the most wholesome.*

First therefore, Doctor *Featly* when he receiued one of your bookes warme out of your owne bosome, cursorie running it ouer, and finding the second, third, and fourth sections honestly transcribed out of the Appendix, said to him who brought the booke, That as the countrey man serued *Symonides*, giuing him but halfe the money he promised him for his ballad or song, willing him to demand the rest of the *Tindarides*, vpon whose commendation the Poet had spent halfe his *Ode*; so master *Sweet* deserueth to be serued, hee ought to receiue himselfe but halfe the price of his Booke, because it is but halfe his, nor scarce so much; the other halfe of right appertaining to the Author of the *Appendix*.

Afterwards, Doctor *Featly* perusing the Dedicatory Epistle to Sir *Humphrey Lynde*, smiled, saying, master *Sweet* very well resembles the Sea Fox, which hauing deuoured the hooke, bites at the Anglers Line, but saith he, the Line is too hard for the Foxes teeth, being an armed Line, such as is vsed in angling for Pikes; and in the end as master *Fisher* was caught with a Nett, so master *Sweet* will bee caught with the Angle, and hung in the Line.

Thirdly,

*Adrianus de varia Histor. lib. 1.
Vulpes priusquam hamator
Arundinem trahat, funiculum
abrodit.*

Thirdly, Doctor *Featly*, hauing passed ouer the Epistle Dedicatorie, and the authorities allcaded by Sir *Humsfrey Linde*, fixed his eye vpon the first section, tearmed, *The Fisher freed, and the Catcher catcht*; And concerning the title, he said, This *catching* title *catcheth* both Master *Fisher* and Master *Sweet*: for if the *Eisher* be now *freed* out of his owne *Net*; certainly, then before it was *catcht*, as he that is now ransomed out of captiuitie, must needs haue been before captiue. Againe, Master *Sweet*, saith Doctor *Featly*, vellicateth the triumphant title prefixed by the printer to the Protestant Relation, and yet himselfe (Master *Sweet*) crowneth his owne worke with a more glorious and triumphant title, *The Catcher catcht*. Forsooth *Zeuxis* deceiued the birds with his grapes, but Master *Sweet* is the *Parrhasius* who deceiued the Painter himselfe with the vaile. *Hanniball* indeed caught *Minutius* in a trap, but Master *Sweet* is the *Fabius*, who tooke *Hanniball* himselfe in his owne trap; he *catcht* the *catcher*.

Fourthly, Doctor *Featly* reading ouer diligently that whole section, demaunded, where doth this *catch-catcher* take hold of the Protestants Relator? doth he prooue that the visibilitie of the Church, though it be a conclusion of faith, yet ought to bee prooued out of meere humane testimonies,

contrary to the first section in the Protestant relation; or that the Protestant Church cannot bee prooued to bee visible without producing a Catalogue of names, of visible Protestants in all ages, contrary to the second section; or that there were many, or at least some Churches in the world within five hundred yeares next after Christ, that held the Trent faith in generall, or the fifteen points there rehearsed in particular, contrary to the third section; or that the surest and readiest way to demonstrate the perpetuall visibilitie of the Church, is not *a priori*, by conformitie of faith to Scriptures, contrary to the fourth section; or that the Protestant faith is not the Catholike Primitiue faith, once giuen to the Saints, contrary to the fifth section; or that Christ his twelue Apostles and Saint Paul, taught not Protestant doctrine, contrary to the last section. None of all these; How then doth Master *Sweet catch the Catcher*, who now where toucheth the Catcher, nor any part of him.

Fifthly, Doctor *Featly* added, that the Protestant Relator chargeth Master *Fisher* to haue beene driuen to absurdities in Grammar, by denying that two *utrum* implies two *queres*, and ioyning a Relatiue singular to a nounce plurall. 2. Absurdities in Logicke, in a true syllogisme by answering to the conclusi-

on; by distinguishing of a Proposition, and applying it to no tearme. By preferring a demonstration *a posteriori* before that which is *a priori*. To other absurdities in Philosophy, by affirming that *Media*, may be said to be *directa*, yet not to tend *ad directum finem*. Lastly, to the greatest absurditie of all in divinitie, by requiring a conclusion of faith to be prooved out of meere humane testimonies, and by refusing to answer to Christ and his Apostles in the first place. And as Master Fisher was thus driven to the wall, so Master Sweet (said he) was also shrewdly crushed: for he was driven to deny some of the 15. points (defined by the Councell of Trent to be beleaved vnder paine of damnation) to be *fundamentall*; He was driven to maintaine that a *demonstration a causa* is *transitio a genere in genus*; That an effect, because it is *posterius*, ought to be prooved *a posteriori* by another effect: That the rehearsing of *Sanctus, Sanctus, Sanctus*, (which denoteth the Trinity of persons) maketh for the repeating of the name Iesus thirty (or rather thrice thirty) times together in the Iesus Psalter, as if there were thirty and more persons in Iesus, as there are three persons in the Trinity, intimated by the Trisagion, as the Fathers generally note. Now what doth Master Sweet, saith Doctor Feasly, to cleare M. Fisher, & himself, from the foule imputations of the former absurdities.

— *Criminaraſis*

Librat in antithetis doctas poſuiſſe figuras
Laudatur——.

Maſter *Sweet* turnes off all with pleaſant conceits and iealts, or (as they now rather tearme them) clinching vpon names: *All forſooth are the ſeates and lyes of Doctor Feaſly.* Yea, but ſaith Doctor *Feaſly*, the Noble Earles, and Worſhipfull Knights and Eſquires, and Reuerend Diuines, who haue ſubſcribed to the conference, affirme ioyntly vpon their certaine knowledge and remembrance, that thoſe particulars, at which exception is taken, are truely ſet downe in the relation of the conference, and therefore there are no *ſeat lyes of Doctor Feaſly*, but here are *sweet lyes of Maſter Sweet*. *Alian* reporteth, that the ancient Painters deſcribed *Homer* ſpitting or caſting, and all Later Poets, either licking vp his ſpittle, or taking it into their pens. This is all, ſaith Doctor *Feaſly*, that Maſter *Sweet* doth in this ſection, he lickes vp ſome of the ſpittle which Maſter *Fisher* driuel'd out of his mouth in the answer to the Proteſtants relation. Maſter *Sweet* addeth nothing of his owne, but that which will make a man doe that which *Homer* was painted doing in great abundance. ὅτε μοι λεκάνην.

Pagina 15. Sub finem, Master Sweet saith, They (meaning Doctor White and Doctor Featly) named onely Christ and his Apostles, with others one or two of the first age alone, which according to the question undertaken, they should haue prooued to be Protestants, by naming Protestants that succeeded them in all ages following.

Here saith (Doctor Featly) is a strange to-picke place neuer found out or heard off by any Logitian, viz. to prooue a mans faith by those who succeede him in the ages following in the same beleefe. By this reason, no man can prooue, that those who shall liue in the last age immediately before Christs second comming, shal be Christians, because no Christian shall succeede in any after age; By this argument a man may prooue, that S. Peter and the rest of the Apostles held not the Orthodoxe faith: because many of their degenerating successours in Rome, and elsewhere held it not; By this reason, Arius, and Eutyches, and Macedonius, and Marcion, and Manes, and most of the ancient Hereticks might be prooued to haue beene no Heretikes, because the names of them who succeeded them in their heresies, cannot be shewed; By this reason, no Protestant now liuing can prooue himselfe to be a Protestant, nor Papist prooue himselfe to be a Papist, because neither of them knowes whether those

those that shall succcede them in after times, will maintaine the Protestant, or the Popish faith; nay (saith he) which toucheth Master *Sweet* neerer; By this argument a man might easily prooue innumerable Protestants in the age immediately before *Luther*, by naming *Luther*, and *Caluin*, and *Zuinglius*, and *Bucer*, and *Oecolampadius*, and *Chemnitius*, and *Humfrey*, and *Whitaker*, and thousands more that succceeded them in that beleefe. See Master *Sweets* Methode. A man for example must prooue that *S. Ignatius* the Martyr denied the Popes Supremacie in the first age, because *Ireneus* doth so in the next succeeding age, and that *Ireneus* was a Protestant in the second age, because *S. Cyprian* was so in the third, and that *S. Cyprian* was so, because *Athanasius* was so in the fourth, and that *Athanasius* was so in the fourth, because *Anstin* was so in the fift, & sic de ceteris. And this (saith Doctor *Featly*) may serue for a scantling of Master *Sweets* Logicke. Now for his Rhetoricke, Doctor *Featly* saith, that ye haue giuen the Reader an hansell, pag. 17. And he read to me these your words beginning at lin. 19. *Besides the sundry shifts and slights of the Doctors contained in it* (the Protestant Relation) *they accuse it also of many grosse untruths without end or number, in relating things out of due place and order to their owne* spee-

ches of Doctor Featly with much addition and subtraction of matter. Roome good people, here is a man commeth from Rome, with a frayle of Figges, bite a sweet one.

A strange kind of amplification by subtraction of matter; This is all one as if Master Sweet had said, the Taylor lengthened his gowne by paring it; or the cooke augmented his commons by nipping and nimming them; or that Master Sweet blazeth the Appendix by contracting it; or he multiplyed the Sections in his booke by subtracting some of them. He hath now found a new way to defend the Inquisitors and Composers of the *Indices expurgatorii*. Forsooth they enlarge and amplyfie Authors by gelding them. I perceiue (quoth Doctor Featly) that master Fisher hath imparted his spirit of contradicting himselfe to master Sweet; when master Fishers Bull in the Conference hath begot a Bullocke, when master Fisher shall make good that *media* may be said *directa*, yet not to tend *ad directum finem*; then, (quoth Doctor Featly) he will also beleewe that master Sweet will make it good in like manner, that the Protestant Relator amplified Doctor Featlyes speech by subtraction of matter: till which time hee saith, that he will leaue the Fisher held in his owne Nett, and master Sweet sticking fast in his owne stincking nudde.

Thus haue I, as neere as my memory will serue, related vnto you Doctor *Fearly* his censure of your booke. Sir *Humphrey Linde*, as I heare, will shortly reply in Print vpon your Reply. In the meane time let me aduise master *Fisher* and you, to thinke of some substantiall Refutation of the doctrinall points contained in the Conference, and the Defence thereof. For if instead of solid answering their obiections, and reall refuting their Tenents, you shall nothing but call for Catalogues of *Names of Protestants* in former times, and breake iests vpon the names of *Protestants* now liuing; Doctor *Fearlyes* gird at you in the Conference, when he termed you *nominals*, and not *realls*, will sticke by you: And therefore if I may bee thought worthy to giue you Counsell, I would wish you quite to forbear all idle *Flurts* and *lergons*, especially vpon *Names*; not onely, because a least as *Tully* saith, *Est tenuissimus ingenij fructus*, the poorest fruit of a slender wit; but especially, because that the Protestant Relators deny that they prouoked you in this kinde. For in their Preface to the Conference, now Printed by Authoritie, and subscribed by witnesses of the best quallitie, they disauow the Title prefix't by the Printer, to wit, *The Fisher catches in his own Net*. Besides, it is wel known that Catholikes are no more priuiledged from

from scoffes and icasts, then Heretikes. Nay herein Heretikes haue aduantage of you, because commonly the Protestants haue but one Surname, but Roman Catholikes, especially the Priests and Iesuits among vs, imitating our holy Father, haue diuers names, and thereby are more subiect to the lash of wanton tongues. For example, if D. *Featly* were so disposed, how easily might he reflect vpon al those, who haue carpt at his disputes, by intiteling one chapter, *Fishers folly*, another, *Wright is wrong*, a third, *Sweet turned sower*; the fourth, *the Musket ouercharged and breaking*, or as I went to *Walsingham*, or an *Epha of wit with an ounce of iudgement*; because these bookes against D. *Featly* are said to haue beene printed at *S. Omers*. Questionlesse, u any Catholike take any pleasure in quauering vpon a Protestants name, hee shall loose it in hearing many discants and quauers vpon his own name, or names. You see how free I am both to aduertise, and to aduise you for the good of the Catholike cause, and I hope you will take it well, because it proceedes from him, who wisheth as well to all true Catholiks, as his owne soule.

Saint Patrikes day, 1623.

*From my lodging in Holberne
you know where.*

B 2

Tou-

Tou^{ch}ing Dr. *Featlyes* search
in the publike Library
at OXFORD.

ALthough my iourney to Oxford had no reference at all to the conference, that being resolved many moneths before this was thought vpon; yet because Master *Fisher* in his reflexion, Pag. 56. glanceth at that iourney, and seemeth very desirous to haue a iournall thereof, and to see the Inuentory of such things as I there found, I will be content to giue him an account of my employment at that time in the publike Librarie, vpon condition, that he will likewise render a reason of his negotiation at the same time in the priuate house of Master *Napper* a Recusant in Oxford, where hee lurked all the time of my being there.

The principall cause of my recourse to the publike Librarie there, was to examine certaine quotations, whereof I had made some vse in an answer to a Iesuits threefold challenge (I know not whether Master *Fishers*.) First, touching the faith of *Constantine*; secondly, touching the faith of Saint *Gregory* and *Austin* the Monke; thirdly, touching the faith of the Church generally in
the

the ages immediately before *Luther*. This businesse being dispatcht, and finding all the quotations right, I shared the remainder of the time betweene the Popish *Indices Expurgatorij*, and *Legends*, that is, betweene the *Legends*, and *non Legends*. for the *Indices Expurgatorij* score out vnto vs, *Quae sunt non legenda, What things are not to be read*, but to be raised out in the latter editions, euen of their owne Authours. Now because my selfe made some scruple, whether or no the commands of the *Indices Expurgatorij* were alwayes obeyed in any succeeding edition, and such things were really cut out of their owne Authours, according as the Index prescribeth, I spent some time in comparing the ancient and latter editions of some speciall Authours, whom I suspected to be most wounded with these their new pruning knives. And first I lighted vpon *Ferus* vpon *Matthew*, where in the ancient editions I found that note vpon these words, *Simile est regnum caelorum. Math. cap. 20. Quod si aliquando mercedem audis polliceri, scias non ob aliud esse debitam quam ex promissione diuina, gratis promissit, gratis reddit*. That is, *Where thou hearest in Scripture a reward promised, thou must know, that it is due no otherwise, then by Gods promise, he freely promises, and freely renders*. Here I thought I had found treasure, but according to the Latin Prouerbe,

Math. 20.

Ferus shamefully abused by the Papists.

and late Roman iugling practise, *aurum carbo-
nes*, I find all my treasure to be turned into
coales, where gold was laid, I finde it by
legerdemaine to vanish, and in stead of it,
these Mountebanke Alchumists left nothing
but trash and coales: in the edition of *Ferus*.
Lugd. 1602. in 8. There, this speech of *Ferus*
is so qualified and allayed, that it makes ra-
ther for them against merit. For in that edi-
tion thus we reade: *Si aliquando mercedem
andis polliceri, scias non ob aliud potissimum ef-
se debitam quam ex promissione diuina, gratis
promisit, gratis reddit, & ex iustitia.* There-
ward is due, saith old *Ferus*, no otherwise
then by promise; the new saith, It is not due
for any other thing principally, but vpon
Gods promise. Old *Ferus* saith, God ren-
ders freely. New *Ferus* saith, freely, and of
Iustice.

This peradventure may seeme but a small
gash, in respect of those many wounds,
which the same Authour hath received in
his Comments vpon Saint *Iohn*. *Ferus* set
out at *Antwerp*, 1556. vpon those words,
*Euang. Iohannis, cap. 1. Agnus Dei qui tol-
lit peccata mundi*, hath this note. *Hac igitur,
ut supra dixi, summa est totius Euangelij.
Nam quid in vniuerso Euangelio aliud quaren-
dum est, quam remissio peccatorum, qua acqui-
sita, omnia bona Dei acquiruntur? Tollitan-
tem Christus peccata, quia confitentibus, & cre-
dentibus*

dentibus regis peccata per suam iustitiam, ut non conspiciantur coram Dei iudicio. Hinc David ait, Beati quorum tecta sunt peccata, &c. This, as I said before, is the summe of the whole Gospell; for what else is to be sought for in the whole Gospell, then the forgiveness of sinnes, which being got, all the good things of God are obtained? Now God taketh away sinnes, because to all that confesse and beleue, he couereth their sinnes by his righteousness, in such sort, that they appeare not before the iudgement seate of God. Hence, saith David, Blessed are those whose sinnes are couered. A most Orthodoxall Exposition, euery way consonant to the harmony of the Protestants confession, touching Iustification by remission of Sinnes, and imputation of Christs righteousness: therefore in the Roman Edition of *Ferus* in 8. *Anno Domini* 1577, there is a (*tolle, crucifige*) in stead of this foresayd note vpon, *Tollit*; which they haue quite taken away by expunging all the words aboue rehearsed.

The same *Ferus* set forth at Antwerpe vpon those words. *Tu vocaberis Cephas*, noteth *Ridiculum est, quod quidam hic volunt Cephas, idem esse quod caput*, that is, some here ridiculously wil haue Cephas to be the same with Head, (as if Christ had said, Thou shalt bee called Head) a sore note against those who vsed this Text to proue the Popes headship

or

Iohn 1. 42.

or Supremacie : Therefore the Romane edition of *Ferus* aboue mentioned, hath a salue for this sore ; There the word *ridiculum*, is strucke out, and *Ferus* speaketh gently on this wise : Some will here haue *Cephas* to bee the same with head. Is not this most ridiculous, to defend the *ridiculous* Interpretation of *Cephas*, *Caput*, by striking out the word *ridiculous* ?

The same *Ferus* in the ancient editions vpon these words, *Israelita in quo non est dolus*, noteth, *sic Christiani peccatores quidem a dhuc sunt propter carnem, iusti tamen & sancti dicuntur, propter quod Spiritus sanctus suum in iis opus incipit*, that is, *So Christians are yet sinners by reason of the flesh, yet they are called iust and holy, because the holy Ghost hath begun his worke in them.* An ingenious confession of our imperfect iustice in this life. But ingenuity is no vertue with Inquisitors and Popish Correctors, and therefore in the Complutenian Edition in fol. Anno 1578. all the words aboue rehearsed, as so many stains to the perfection of Popish inherent righteousnesse, are spunged out.

The same *Ferus*, vpon the 13 verse of the 3 Chpter of the Euangelist St. *Iohn*, noteth, *Preterea omnia bona opera nostra nonnihil habent imperfectionis, imo plerumq; aut per humanam gloriam, aut aliud quiddam veteris hominis vitium inficiuntur, aut verissime dictum*

dictum sit, omnes in iustitia nostre, tanquam pan-
nus menstruata; unde & David precatur, non
inires in iudicium cum seruo tuo, quia non iusti-
ficabitur in conspectu tuo omnis uiuens. That
 is, Moreover all our good workes haue some im-
 perfection in them; nay, for the most part, ei-
 ther through vain glory, or through some other
 faults of the old man, they are so tainted, that it
 is most truly spoken, all our righteousness is as a
 menstruous clout: wherefore David prayeth,
 Enter not into iudgement with thy seruant, for
 in thy sight shall no man liuing be iustified. Here
 I cannot but commend the impartiality of
 the Romane Inquisitors and Correctors; for
 they serue *Esay* and *David* as they doe *Ferus*,
 raising out the very text of Scripture a-
 boue alleadged, as they doe *Ferus* his owne
 words. As the Painter rebuked by *Stephen*
Gardiner for painting King *Henry* the 8.
 with a Booke in his hand, and *Verbum Dei*
 stamped on the Couer, for feare lest hee
 should not wipe out *Verbum Dei* out of the
 Booke, so fully as the Bishop required, wi-
 ped out both the booke and two of King
Henries fingers: So the Inquisitors heere
 not onely wipe out the sentences of Scrip-
 ture, but also *Ferus* his fingers that pointed
 to those Texts.

The same *Ferus* vpon those words, *Lux*
uenis, noteth, *Primo manifestat omnia opera no-*
stra esse meras tenebras, atq; peccata; atq; hic est
 C primus

gradus ad iustificacionem. First, hoc manifesteth, that all our works are meere darknesse and sinnes; and this is the first degree to Iustification. Doe you thinke the Romish Inquisitors and Correctors, could indure so pregnant a testimony of our corrupt estate by nature, and vtter inability to dispose our selues to Iustification? No, and therefore this note, because it marred the musicke, is stricke out.

The same *Ferus* vpon those words, *Iohn 6. 39. Hac est voluntas eius qui misit me. Non de qualibet fide loquitur, sed de vera & firma fiducia.* Hee speaks not of euery kinde of Faith, but of a true and firme trust in Christ. And a little after vpon those wordes, *No- uissimo die,* he addeth, *Quid aliud est quam ac- si diceret, si predestinatus est; noli igitur disputare nam predestinatus sis, sed ad ipsum cur- re, ipsum attende, in ipsum crede, & certus e- ris te predestinatum: predestinati enim sunt qui Christum agnoscunt, & fide complectantur, reprobati autē, qui secus faciunt, sic enim Chri- stus nobis revelauit.* And a little after, *Per Christum certe facti sumus, omnem vere cre- dentem esse predestinatum.* What is it else then if he should say, If he be Predestinated; Therefore doe not dispute whether thou art predestinated, or no, but runne to Christ, and attend on him, belecue on him, and thou shalt be certaine that thou art predestinated.

For

For they are all predestinated who acknowledge Christ and embrace him by faith, and they are reprobated who doe otherwise. So Christ hath reuealed vnto vs the decree of predestination. By Christ therefore we are assured, that enery one that beleeueth is predestinated. Why, thinke you, are all these words blotted out of the Romane edition? Because they make apparently for certainty of saluation and affiance in Christ, which are no parts of the Trent faith, therefore in the fatall blacke booke of the Inquisitors Records, these words were predestinated to be damned and stricke out.

The same *Ferus* deliuereth the selfe same Doctrine vpon those words, of Saint *Iohn*, *Tui erant, & mihi eos dedisti. Noli primum te in Deo quærere, sed in Christo, in quo si te per fidem & dilectionem inueneris, certus esto te à Deo esse prædestinatum.* Doe not first seeke thy selfe in God, but in Christ; in whom if thou finde thy selfe by faith and loue, bee thou assured that thou art predestinated of God. As *Ferus* is the same, so is the Romane Corrector, he blots out these words as he did the former.

Iohn. 17.

The same *Ferus* vpon those words, *Omnis qui diligit eum &c.* Plainely deliuereth two points of Protestant Doctrine. The first, that we are iustified by faith; the second, That Faith cannot be seuered from good workes.

*Iohn. Epist. 1.
cap. 5. vers. 1.*

His own words are, *Per fidē efficimur filij Dei &c. Huic per adoptionē coniuncti sunt omnes credentes, &c. Et Christū & omnes credentes diligit tanquam ex eodem Patre &c. Hinc igitur iterū videre licet, fidē non esse otiosā quid in homine latens, sed vinū quandā virtutē.* By faith we are made the Sons of God, &c. All beleeuers are ioyned to him by adoption &c. God loueth Christ, & all beleeuers as children of the same father, &c. Hence therefore, againe we may see that faith is no idle thing, lying hid in a man, but a lively vertue. These words of *Ferus*, because the Cōplutenian Correctors could not handsomely strike out, they falsifie in this maner, substituting *Charitie* instead of *Faith*, & reading thus. *Per Charitatem efficimur filij Dei.* And, *Huic per adoptionē adiuncti sunt omnes Iusti; And, Christum & omnes Iustos diligit tanquā ex eodem patre; And, hinc igitur iterum videre licet Charitatē non esse otiosum quid in homine latens, sed vinum quandam virtutē.* These Correctors seem to haue taken their patterne from him in the Poet, who said, *Vbi ille Phedriam, tu Pamphilam, quod cum mordeat,* where the other names *Phedria*, do thou name *Pamphilus*; wher he extols the beautie of the one, extoll thou the beauty of the other. For iust so, where old *Ferus* names *Faith*, new *Ferus* forged by the Cōplutēsiāns, nameth *Charity*. Wher that *Ferus* ascribeth anything to faith, this *Ferus* is taught to ascribe it to *Love*.

Thus the intelligent Reader may see wher

as ancient *Ferus* was according to his name, very fierce against many Popish errors; the latter *Ferus* hath his nailes so pared, & all his locks, in which his strength consisted, pluckt off, that hee is now as milde as a Lambe, and is able to doe no seruice against the Romish Philistines. From *Ferus* I passed to *Stella*, before whom I found that they cast a mist of darkenes in al those places, wher he casts no good aspect vpo *Rome*. For exāple, in the first part, pag. 193. column 2. these words following are quite strooke out of the edition at Antwerpe 1608. *Hac autem confidentia vocatur fides pro formali, quia credere pro materiali est ideoq; a fidendo quae fiducia valde laudatur a Christo, et eam magnis premiis, ac beneficiis afficit, ut videre est in illa parabola patris familiae qui aequalem mercedem nouissimis dedit ac primis, quia nouissimi nullam fecerunt conuentionē cum illo, sed benignitati domini reliquerunt id, dicentes quod voluerit det nobis eius bonitati fidimus, & post, volo autem huic qui in me fiduciam habuit, quiq; spem suam in me reposuit, tribuere sicut & tibi ut posthac discas teipsum in manus meas constitutae, that is, This confidence or affiance is, faith formally, for to belcne is but faith materially, or is but the materiall of faith, therefore fides is called a fidendo because, affiance is much commended of Christ, and he plentifully rewardeth it, as wee may see in the parable of the*

*Husband-man : who gaue an equall reward to the last, as to the first : because the last made no bargaine with him, but referred themselves meereley to the Lords pleasure, saying, let him giue what he will, we will trust his bountie; and a little after I will giue as much to this man, who trusted me, and reposed his confidence in me, as vnto thee : that thou mayest learne to relye and cast thy selfe vpon me. There was good reason the correctors at Antwerp should blot out the former passage because it defineth Faith by affiance, according to the doctrine of Protestants, where as the Trent faith ought rather to be defined by diffidence. I had compared many moe places in the editions of Stella, but I mett with a most bloody decree of the inquisitors part *Secunda columna prima, pag. 138. A verbis tamen obscura & difficilis vsque ad illa, ad pleniorē intellectus deleantur exclusiue per tres circiter columnas,* (what Sampsons are these to pull downe three pillars at once,) let the three next columnes be quite blotted out, and finding this barbarous decree most cruelly executed vpon innocent Stella, I rested satisfied in the wrongs offered to Stella, and inquired after Arius Montanus, the rather because he himselfe was a great searcher of Bookes, I had thought his animaduersions, needed no other animaduersions; a mitigation but*

as *Lypsius* complaineth *Critica nostra non effugerunt crisni*, my criticks have fallen into criticks hands, so I found that this refiners owne gold passed through the same furnace.

Arius Montanus on the first Chapter of *Esay* Pag. 34. vpon these words of the Prophet, *Quo mihi multitudinem victimarum vestrum dicit Dominus etque*, after these words *vsque deductum sacrificium* addeth, *Non enim nos sacrificium illud offerimus, sed illud ipsum Christi representamus & referimus*, that is, wee doe not offer that sacrifice but we represent and resemble that very sacrifice of Christ here, sayth the index, *deleatur hac verba*, let these words be iusseled out of the text, because they iustle the sacrifice of the Masse out of the Church.

This same *Arius Montanus* vpon those words *Luke 22*. This is my body, thus commenteth, *Verum corpus meum in hoc Sacramento panis continetur Sacramentaliter, & corpus, & mysticum meum, utrumque enim corpus & verum meum in me ipso personaliter (& mysticum a me susceptum mystice datur pro vobis, debitoribus ita ut dum me trado, in mortem & hostiam vos in me tradimini in remissionem & salutem, atque hoc volo a vobis fieri & repeti ac frequentari in commemorationem tanti beneficii a me accepti*, that is, My true body is contained in this Sacrament of bread sacramentally,

mentally, both my true body and my mysticall body, for both my true body in me personally, and my mysticall body taken vpon mee is mystically giuen for you debtors: so that while I deliuer my selfe vnto death, and a sacrifice, you in me are deliuered vnto remission and Saluation, and this I will haue to be done by you, and reiterated and frequented in memory of so great a benefit received from mee.

This note of *Montanus* accordeth not with your doctrine of transubstantiation, and therefore it is condemned to be expunged, as likewise are those of *Masius* vpon *Iosua* chap. 7. pag. 129. *Quia fronte Catholica Ecclesia gloriari audeat de perpetua apud se spiritus sancti presentia, cuius afflatus ita dirigatur, ut in ijs dogmatibus que ad proba nostra religionis fidem pertinent errare non possit, quando in ea non apud unum aliquem Achanem semel paucule res per sacrilegium sublatae, atque in tuguriolo in terra defossa clam habentur: sed pontificam Episcoporum presbyterorum aliorum sacerdotum atque etiam principum virorum superbissima tecta, aulas, equos, ne dicam sortea, & vilissima mancipia iam olim propalam exornent ingenito sacrilegia:* With what forehead can the Catholique Chutch brag of the perpetuall presence of Christs Spirit with her (by whose inspiration) she is so directed that in all doctrines concerning the

the faith of our Religion shee cannot erre :
when as there are not a few things found
with one *Achan* sacrilegiously taken from
the Church, and buried in a caue vnder the
earth : but now for a long time, grande sa-
crilegies, openly adorne, and beautifie the
proud Houses, Halls, Herfes (that I may not
say) whoores and the basest slaues of Popes,
Bishops, Priests, yea and Princes also. This
excellent passage against the infallibilitie of
the Church, & the abhominable sacrilegies
committed, & practized in the Romish Sy-
nagogue, is by a sacrilegious sentence of the
Inquisition condemned to the sponge : as
also are these words of the same author in
*cap. 22. Ios: pag. 325. Ad verba aspici-
te figuram ara domini. Sic sacrosancta ecclesia nobis
ante oculos ponit crucis Christi figuram, cuius
vetus ara fuit adumbratio, non ut eum adore-
mus, sed ut dum respicimus in memoriam,
redeamus vera illius, & salutaris ara, that is,*
So the Holy-Church sets before our eyes,
the figure of Christs crosse (whereof the
Altar in the Olde-Law was a type) not that
we should worship it, but that while wee
looke vpon it, we should be put in minde of
the true and sauing Altar, these wordes (not
that we should worship it) are commanded
to be rased out : as also another whole pas-
sage of the same Author, to the same pur-
pose, *pag. 343. Ad solam enim visa bene acta*

D

imitationem

Mas. in cap.
ultimum;

imitationem non etiam ad religiosum cultum (quem adorationem vocant Theologi) dinorum monumenta conservare fas est, Wee ought to preserve the Monumentes of Saints, onely for the imitation of their Godly life, not for Religious worshippe, which Diuines call adoration. Yet *Masius*, and *Ferns*, and *Stella*, and *Montanus* his workes, escaped well in comparision of others, these are sentenced onely to be scorched and singed, or at the most, to be burnt but in parte; others are commanded to bee made a holocaust, and to bee all consumed in this inquisition purgatorie.

The whole chapter of *Papyrius Massonius*, or of Images *de imaginibus*, the whole dialogue of *Honorius Augustod. de predestinatione & libero arbitrio*, of predestination and free-will; the whole epistle of *Hudulricus* Bishop of *Augusta, contra calebatum cleri* against the constrained single life of Clergie men; the whole booke of *Bertram, de corpore & sanguine domini*, of the body and blood of Christ; the whole discourse of *Clemanges* touching the possibilitie of errour in generall Councells; the whole apologie of the Emperour *Henry* the fourth; all the Epistles of *Fredericke* the 26. all the treatise of *Marsilius*, intituled *Ludouici Banari contra Iohannis 22. Papa bullam responso, & informatio de nullitate processuum papa contra*

contra Ludouicum Bauarum &c. are senten-
sed in these words, *Precidantur, reijciantur,*
expungantur tot: let them bee cut out, re-
iected, expunged totally: as these following
are *de facto editione tertia Biblioth: patrum*
Parisi: 1610.

Sigiberti Cronicon.

Alcquini libri de trinitate.

Paulin:

Antonij M. Melisse.

Balsamonis omnia, and all the Christian
Poems, which make vp the eighteenth
Tome.

By these few instances, which I haue ob-
serued, euery man may perceiue how much
the Church of God shall bee indebted to
their paines and charges, who will make a
kinde of Hospitall for maimed, and lame
writers: and will take a course to doe that
to their clipped tongues, which Christ did
to *Malcus* his left eare, I meane, to heale
them by restoring them the parts they haue
lost; *Nescio quid maius nascitur Iliade.*

First, hereby all Schollers shall perfectly
know, what auncient bookes they haue in
their studies, now they cannot certainly
tell; for *Ferus* gelt, is not *Ferus*, but rather
Micis, *Stella* blotted, is not *Stella*, but *Macula*;
and the like may be said of the rest, as it was
sayd of *Pelops*, *Humerog*; *Pelopi insignis Ebur-*
no, either they are quite destitute of some of

their limmes, or they haue Iuorie, and Woden limmes set in their place.

Secondly, hereby the true Church shall be furnished with a pandect of testimonies, euen from those writers whose workes sometimes were approued by the Roman Church. *Brierlyes* Protestant apologie for Papists, will be iustled out by many Catholique apologies for Protestants.

Thirdly, hereby we shall be able to iustifie alwayes the credit and faith of Protestants, who vpon many occasions alleadge testimonies out of Romish writers, the more to conuince the present Romanists, All which testimonies either are already, or if the Papists hold on this course (of purging Authors) will bee shortly rased out of the Romish Authors: and then will our aduersaries lay crimen false to the charge of all these Protestants, who formerly cited such testimonies extant in the coppies they vsed: but no where extant in the new coppies purged by the inquisition.

Fourthly, by this worke all men may perceiue that the vnitie, of which Papists so much brag of, is indeede no vnitie, but a violent forced silence or consent by tyranie: for we see their owne authors when they speake freely, and haue not their lesson giuen them before, giue euidence for the Protestant Faith, for which their Christian liberty they haue

haue now a gagg set into their mouthes by the Inquisitors.

Fiftly, and lastly, hereby wee may make good that answere of many Protestants to that Popish insolent demaund. Where were any Protestants before *Luther*? Many answere hereunto, they were among you, our Church lay hid in yours, as graine vnder a heape of chaffe; you here *Ferus*, and *Stella*, and *Arias Montanus*, and *Masius*; I might alleadge many other in the principall, and many poynts of difference betweene vs, touching the sacrifice of the Masse, worship of the Crosse and Reliques, Iustification by Faith, and affiance in Christ, and the imperfection of humane righteousness, and the figuratiue meaning of Christs words, *This is my body*, are cleerely for vs. It is true that besides those who communicated outwardly with the Romish Church, there were those who refused to communicate with her in any of her abominations and superstitions, which may rightly bee tearmed the purest flower made of Gods wheate. Yet doe I not exclude all other who in the Romish or Greeke Church, or any other Christian Church in the world, held the maine poynts of Protestant Faith, though in some particulars they yeelded to some errors and corruptions of the times in which they liued, though the answere bee

not full and compleate, *Ecclesia fuit in papatuante tempore Lutheri*, the Church remained in the papacie before the dayes of *Luther*: Yet it is thus farre a true answer, that a Noble and worthy parte of the true Church, remained in the Papacie, though the Papacie were not the Church.

Pleasant tales out of Popish Legends.

AS Paynters when they haue dazeled their eyes by fixing them long, on ouer bright coulers, refresh them and recouer them againe by veiwing some greene or darker coulers, which congregate the beames of the eye, and fasten them: so hauiug wearied my selfe in the Library, with perusing popish *Indices expurgatory*, and comparing seuerall editions of Authors, some castrated, some not castrated, to refresh my selfe I diuerted into the pleasant gardens of *Adonis*, all beset with painted flowers, I meane the Popish legends of Saints liues; wherein I obserued, that as *Aesope* deuised all his fables for the moralls sake: so the Popish-Legendarians inuented their tales, to make a good morall vse of them, for the wealth or reputation of their Clergie, for the authoritie of the Apocryphall

phall Scriptures, or the vulgar translation, or the number of the Sacraments, or the viter abolishing of originall sinne by Baptisme, or the like theoreticall poynts; I finde few or no miracles deuised in the Legend to confirme them: but a Legion of Legends for prooffe of Purgatorie, and prayers for the dead, and indulgences, and worshipping of images, and reliques, and pilgrimages, and transubstantiation, and the vse of Masses dry, and wett, and the like: because all these poynts, one way or other, bring water to the Priests and Friers mill. The reader hath had a taste already of diuers of these legendarian miracles, in the preface to the conference, and if any man hath not where-withall to draw out of *Iacobus de Voragine* deepe sincke: Let him but turne the cocke in our English festiuall set out in the second yeere of *Henry* the eight, there he shall finde enough to quench his thirst. There you may see, that euery Sunday and feastiuall day is furnished with a liberall allowance of legendarie tales, among which I commend these following, for as current as any are to be found in the Golden-Legend.

Festiuaall printed at London
in Fleetstreete
at the signe of
the Sunne, by
W. n. k. in de
V. Vorde.
Anno domini,
1511.

Feria quarta post festum palmarum,

Fol. 31. There is a cutting tale
for Barbers.

IT is written in the life of a Saint, that hee was so bely on the Saturday before none, that he made a man to haue him at after none, than was the fend ready, egadzed by the haeres. Than this holy man saw that, and commanded him for to tell why hee did so, than said hee thou doest noe reuerence vnto the holy-day, therefore I will keepe these haeres tyll the day of dome in grete repyee to thee than, anone he left of hauing and toke these heeres from the fend, and made them to byenne in his owne hand to suffre penance, and so abode vntill the Monday after. This is sayd to all tho in repyee of them that worship not the Saturday at after none. Than as Iohn Bellet sayth on thereturday a man should doe poll his haire, and clyppe his berde, and a Priest should haue his crowne, so that there should no thing be betwene God and him.

In die corporis Christi. pag. 52. There be two tales able to confound the most obstinate Hereticke that euer denied the worship of the bread God, the former is, *Pag. 52.*

There was an Earle of Venice that was called Syr Ambryght, that loued the sacrament of the Alter passing well, and dyd it all the worship

worship and reuerence that he might: so when he lay seke and should die, he might not receiue the sacrament for casting, than was hee sozpy and made dole, and than he let make cleane his right side, and to couer it with a fayre cloth of sendall, and layd Gods body therein, and said thus to thos. Lord thou knowest that I lone thee with all my heart, and would fayne receiue thee with my mouth and I durst. And therefore I may not I lay thee on the place that is next to my heart: and so I shew thee all the loue of my heart, that I can or may, wherefore I beseech thee good Lord haue mercy on mee, and euen therewith in the sight of all the people that were about him, his side opened, and thoust went therein to his side, and than it closed againe, and so anone after hee died and departed out of this world.

The latter, Pag. 53. 54.

Also wee finde in Deuenshyre beside Exbridge, was a woman that lay sicke and was almost dead, & sent after a holy person about midnight to haue her rightes. Then this man in all hast hee might arose, and went to the Church and take Gods body in a bore of Juozz, and put it into his bosome, and went forth towards this woman. And as hee went through the forrest in a fayre mede that was his next way, it happed that his bore fell out of his bosome to the ground: and he went forth and wist it not, and came to this woman and herd her confession, and than he asked her if she would be house-led: and shee sayd yee sir, than hee put his hand

The author of
this tale de-
scribed the like
discipline.

hand into his bosome, and sought the hoxe, and whan he found it not he was full sozry, and sad, and sayd, dame I will gee after Gods body, and come againe anon to you, and so went forth soze- waꝑing soꝝ his simplenesse, and so as he came to a willow tree he made thereof a rod, and stripped himselfe naked & beate himselfe: so that the blood ranne downe by his sides, and sayd thus to himselfe., O thou simple man why hast thou lost thy Lord God, thy maker, thy fourmer and creator, and when he had thus beate himselfe, he dyd on his clothes, and went forth, and than hee was ware of a pillar of fire, that lasted from Earth to Heauen, and he was all astonished thereof, yet he blessed him and went to it, and there lay the sacrament fallen out of the hoxe into the grasse, and the pillar shone as bzight as the Sunne, and it lasted from Gods body to Heauen, and all the beasts of the sozrest were comen about Gods body, and stood in compassion round about it, and all kneeled one foure knees, saue one blacke hoxse that kneeled but on one knee, than sayd hee if thou bee any beast that may speake, I charge thee in Gods name here present in soꝝme of bread, tell me why thou kneelest but on one knee. Than said hee I am a sende of hell, and will not kneele and I might, but I am made against my will: foꝝ it is wꝛitten that euery kneeling of Heauen and of Earth, shall bee to the woꝝship of the Lord God. Why art thou like on Hoxse: and hee sayd to make the people to steale me, and at such a towne, was one hanged soꝝ mee, and at such a one an o- ther. Than sayd this holy person, I command thee by Gods-flesh and his blood, that thou goe into the wildernesse, and bee there as thou shalt neuer

neuer dyscase christian people moze, and anon hee went his way, he might no longer abide, and than this man went forth to this woman, and dyd her rightes.

I suppose that no man will doubt that the body of Christ, flesh and bones may passe through the mouth and throte into the stomacke, when as Sir *Ambright* receiued it in through his side, if *Berengarius* had seene this miracle, hee would neuer haue made such dainties of beleeuing, that the very flesh of Christ is truely and sensually receiued into the mouth, and chewed with the teeth, especially if he had seene the trueth of transubstantiation, illustrated by a pillar of fire, shining as bright as the Sunne, and lasting from Gods body to Heauen. I dare giue my word, no good Catholike will euer question the sanctitie of *Thomas Becket*, or the merit of wearing a *hairie-shirt*, or the great benefit accrewing to the soule by saying the Masse of our *Lady*, after he is edified by the naration following, which *Iohannes Martinus Lidius* thought fit to transcribe out of, *Cap. 4. dist. 2. Cesarinus*, and I out of him. *Retulit quidam mihi Abbas de ordine nostro, de sancto Thoma Cantuariensi qui nostris temporibus martirizatus est, quiddam satis delectabile, quod nec in eius passione, legitur, nec in libris miraculorum eius reperitur, cum esset in eius diacesi sacerdos quidam idiota*

*Analectad Cle-
mans, pag: 12
edit: Lugd.
Bat: 2615.
Cap. 4. dist: 2.

nullam sciens missam nisi de domina nostra, &
 illam quotidie celebraret atque apud eum de hoc
 accusaretur prohibitus est, ob honorem sacra-
 menti a beato Episcopo de cetero dicere missas.
 Qui cum esset in tribulatione egeret, beatamque
 virginem iugiter inuocaret illa apparens ait va-
 de ad Episcoporum, & dic ei ex parte mea qua-
 tenus restituat, tibi officium tuum respondis sa-
 cerdos domina ego pauper sum, & personas des-
 pecta non me audiet neque mihi patebit accessus
 ad eum, Beata virgo subiunxit. vade & ego tibi
 viam praparabo, & ille, domina non credes verbis
 meis: respondit, ei dices ei pro signo quod cum
 tali hora, & in tali loco cilicium suum dissutum
 refarciret, ego illud ex parte una tenebam ad in-
 uans eum statimque credet. Atane sacerdos
 sine impedimento intrans ad Episcopum beata
 Dei genetricis referens nuncium, cum ille dice-
 ret unde credam te ab illa missum predictum
 signum de illico subiunxit. Quo audito beatus
 pontifex stupens, simul & pauens respondit
 Ecce reddo tibi officium tuum, & precipio tibi
 ut tantum missam de domina nostra tantes, ac
 frequentes oresque pro me.

An Abbat of our order related to mee a plea-
 sant storie of Saint Thomas of Canterburie, who
 was Martyred in our time, which storie is not to
 be found, either in the booke of his passion, or of
 his miracles. There was in his Dioces a sim-
 ple Priest, knowing no Masse, but the Masse of
 our Lady, which he sayd dayly, and being accused
 hereof

hereof before the Bishop, he was forbid (for the honour of the Sacrament) by the Bishop to say any more Masses, this ignorant Priest being in great affliction and want, and dayly calling on the blessed Virgin, shee appearing vnto him sayd, goe to the Bishop, and tell him from me, that he restore thee thy office, the Priest answered, Lady I am a poore and despicable person, hee will not heare me, neither shall I gett access to him: the blessed virgin replyed, goe I will make way for thee: he will not beleue mee (quoth the Priest) our Lady answered, thou shalt goe to him by this token, that when in such an houre, and in such a place hee mended his hairecloth shirt I held it, and helped him to stitch it, and presently he will beleue. In the morning the Priest had free access to the Bishop, and deliuered a message from the blessed Mother of God, and when the Bishop said how may I know that thou art sent from her: the Priest related the foresaid token of the mending the haire cloth shirt, which when the Bishop heard he was amazed, and trembling, answered, behold I restore thy office to thee, and command thee from hencefoorth that thou sing, and frequent onely the Masses of our Lady, and pray for mee.

In an Italian Booke intituled *Giardino de Essempi*, written by a *Dominican* called *Seraphino Razzi*, printed *cum licentia superiorum in Venys*, 1599. I found these narrations following.

A Certaine countrey man that had blues of Bees obserued, that euery day five times at
 © 3 the

the least, the bees leaving their worke of gathering waxe of Bunnie abroad did settle themselves upon, and about one of the Hives, singing and chanting. The good man rising by chance one night, beheld over that Hive a great light, and the bees contrary to their custome, singing at midnight, as ripe as if it had beene in the Morning, and having observed this to fall out many times, hee imparted the matter to the Priest, of his Parish, and the Priest to the Bishop of the Cittie, who comming to the same place, and finding all to bee true that the Cuntreyman reported, and advising with discreet men about the matter, in fine they all resolved to open the hive, where behold they found the blessed Sacrament of the Altar within a cup, made by the bees, as also a little Chappell with an Altar, Steeple, Windows, doze and other appurtenances. The beholders did lift by their voyce with admiration, and their weeping eyes with denotion, glorifying God in these his marvellous workes. And carrying that blessed Sacrament in solemn procession to the next Church, they built in the place in memorie of this miracle an oratorie or Chappell, where by the bounty of God many miraculous cures were wrought, From which example we ought to be confirmed in the truth of this most holy Sacrament, And if such little creatures as the Bees, being not indued with reason, have given such honour unto it, how much more ought wee. And wee must further understand that the same hereof being blotone abroad, two theeves moved with compunction, confessed that they had stolne a Silver Chalice, out of a certaine Church, and having found therein the consecrated

A true argument,
a minor
for Transub-
stantiation.

consecrated hoast they lifted by this hinc, and put the Hoast vnder it, that this their theft might not be discouered.

Here ariseth a question two subtrill for Master *Fisher* or *Sweete* to answer, how the Bees bowed their knees in adoring the ho ; as also, whether this waxen altar might serue to say Masses vpon any day saue *Candlemas*, a third question propound I to Doctor *Smith* the younger, whether there were any locke or bolt vpon this waxen Chappell doore.

Images giue leaue to Trauell.

In a Village about twentie miles from Hierusalem ; there dwelt a certaine old Hermite, very deuout towards the blessed virgin Marie, whose Image with her Sonne in her armes he had in his Hermitage, this holy man taking diuers iourneys to visite holy places, neuer departed to gos on such holy pilgrimages, but hee first asked leaue of this sacred Image, and recommended himselfe to it : And once vpon a time being to goe from his Caue, and to passe thzough the wilbernesse, to make an holy Pilgrimage, hee toke a light candle in his hand, and made this prayer befoze the Image : O blessed Lady mother of God, sozasmuch as now I am to make a long voyage, and shall not returne till many dayes hence, I pray you take care that this candle (which I am wont to set burning befoze this image

image of you and your sonne) goe not out nor be wasted, and so relying vpon your helpe I addresse me to my holy Pilgrimage, the good Hermite when he had said this to the sacred Image, took his voyage and making diuers returnes, sometime after two or thre moneths, otherwhile after five or sixe moneths, alwayes found the candle burning, and noe whit spent no more then at his first departure. See the booke called Pratum spirituale, cap: 180.

Sparrowes excommunicated.

IN a certaine Church of Saint Vincent the Martyr, there were many Sparrowes which vsed often to come in and to defile the Church, and besides that, with their chirping they did much disturbe those that did sing Masse. The petty Clarke of the Church, finding no meanes to drive them away from this sacred place, the Bishop who was a holy man, excommunicated the Sparrowes, threatening them with no lesse then death, if they euer defiled that Church againe, or made any noyse, or once came into the place. A wonderfull thing to be told, presently they all fled from the Church, neuer returning so much as one of them; nay that which is farre more strange, if any Sparrow be by force brought into that Church presently it dyeth. See Discipuli serm: 69. de tempore.

Flyes Excommunicated.

In Saint Bernards life wee read, that hee being once called to consecrate a new Church in a Monasterie, was troubled with a multitude of Flyes that pestered that place, When no other remedie could be had to drive them away, the holy man sayd, I excommunicate them all, whereupon the next morning they were found all dead vpon the pavement, so that they swept them vp into heapes and cast them out.

I desire to be resolu'd by the Canonists, whether these Flyes and Sparrowes might not haue appealed from this sentence, because they were neuer cited solemnely to the Court, I verily thinke that pitifull Saint Bernard absolued all these Flyes before the next morning. Pope Adrian after he had excommunicated the Emperour, was choked by a Flye, but here Saint Bernard by excommunication choked many Flyes, Let search be made, whether that this his sentence may not bee found in some other cōpye of the extrauagants?

In the booke called Scala Cæli, there is recounted that there was a certaine Monk in England, that was very deuout towards our Lady, and whensoever he heard her named, he knaled downe and did her reuerence. This Monk growing to that age that he could not rise out of his bed, nor scarce turne himselfe in it, two young

young Monkes were appoynted to attend and helpe him, and when they were both out of the way, hee hauing occasion to rise, addrest himselfe vnto our Lady, his aduocate saying, Most swete Virgin helpe your seruant, and presently vpon these words, our bounteous Lady with diuers other Virgins, appeared in presence, and helped to set vp this poore Monke. And our Lady comforting him, told him, that in token how acceptable his deuotions were vnto her she prolonged his life, taking away thirty yeeres of his olde age, not by setting backe those yeeres that are past, but by giuing him that strength and vigor which he had thirtie yeeres before, whereupon he liued in health and strength, and was much honoured by reason of this miracle, and did the more diligently serue the pittifull Virgin-Mother his and our aduocate, to whom he honour, praye, glory and faithfull seruice, and to her swete Sonne world without end. Amen.

Plin. Hist. Nat. l. 21.
c. 83.

Plinie writes of a certaine kinde of hunnie made in *Pontus*, of the flower *Rododendron*, which because it makes a man madde it is called *μαρμυρον*; or madde hunnie, such hunnie is to bee made of all the flowers in this Italian garden of *Razzi*, and the prayer Spirituall aboue mentioned, and of all the *Flori sanctorum*, extant in euery language. The doctrine to bee gathered, from these tales reherfed here is truely madde doctrine, as that our Lady hath more power, and exceeds the Lord of Life. For whereas
God

giueth him thirtie yeeres of youth.

43

God added to *Ezekias* life but fiftene yeres, and those of old age, our Lady renewed the lease of this Monkes life, and granted him a larger tearme of thirtie yeeres, and those all yeeres of youth.

That our Lady hath the precedence of her Sonne; for first, as you heare, they giue laud and glory to her, and then to her sweete Sonne.

That all the creatures of God (the blacke deuill not simply excepted) ought to adore the Breaden-God.

That Flyes and Sparrowes, are lyable to the sentence of excommunication; a heauie censure for such light creatures.

That Bees ought to bee remembred among the Churches benefactors, for building a Church and Steeple, with an Altar, which Chappell is yet extant, and to bee seene in the diocesses of the English Bishop of *Chalcedon*. Who retraineth the Denrie of this waxen Chapell in *commendum*, imploying Master *Sweete* to gather the reuenues of it, which consisteth of pure tithe hunnie. Now I vnderstand the meaning of Father *Campion* in his tenth reason, where he alleadgeth all orders of Knighthood, all badges, coates of Armes, cognizances, al windowes and gates, in a word *res omnes & reclusas*, all things and thinglings, for witnesses to the Catholique Faith. By the windowes and

*Camp. testes
fenestra, testes
equitum ordines
ipsique chlamide,
testes
porta, testes vas
omnes & re-
cula, nulla in
orbe Religionem,
nisi nostram imis
unquam radici-
bus insecuisse.*

F 2

gates,

gates, hee meaneth the windowes and gates of these Bees Chapell, by *res* hee meaneth the stones which after a Sermon of *Beda* cryed out *amen venerabilis Beda*. As also all the foure footed beasts which kneeled on all foure in the forrest before the Hoast. But by *reculas* or little diminutiue things, certainly I am of opinion he meant, either the Flyes, which patiently endured the penance, inioyned them by *S. Bernard*; to their dreadfull mortificatiō, or else the bees which built this Chappell and Steeple, and furnished it with Bells, sounding to this day in the note to which they were tuned by the Bees, singing *Bom, Bom*, and hence the sound of *Bell's* is termed *Bombus*.

Sweet Sir, I can bee content you should make your selfe merrie with Sparrowes, and Bees, & Flies; but I like not, that you should prophane both holy Sacraments, and censures, condemning the one to the Gallies, and executing the other vpon Flyes. I pray aduise the next deuisers of your Legendarie fables, to put better offices vpon the blessed Virgin, then to attend an Hermites candle, or mend Apochryphal Saints, Hairecloth, or lift vp a Monke in his bed; doubtles these men mentioned in the Legend, were very deepe in our Ladies bookes, that she would performe such homely offices for them. Yet these are not so deepe in her bookes, as some
in

in *Spaine*, or at *Bruxels*, who haue gott the length of our Ladyes foote. Forsooth the blessed Virgin aboue sixteene hundred yeeres agoe, made a print with her foote, which measure is there kept for a holy relique, and the foote is honoured with bowing the knee and adoring it, which I belecue to bee as true a relique, as the milke of our Lady, which I my selfe saw at *Saint Denys*, or the teares of our Sauour, which was shewed diuers English Gentlemen in *France* at *Vandome*.

I wonder how *Apuleius* golden Asse escaped the golden Legend. But peradventure the Legendist had skill in Heraldrie, which forbiddeth to lay mettall on mettall. I could hartely laugh at these fopperies, but that it is a thing to be bewayled with teares, that Gods people instead of the bread of life, should be fed with such huskes which verie Swine would bee loath to eate, that Christs flocke, for whom hee hath shed his precious blood, should bee hindred from tasting of the fountaine of liuing waters in the Scriptures, and should bee constrained to drinke the filthie puddle of your muddie Legends. In the hearth of the Sanctuary, instead of the fire of Gods word, to giue warmth and comfort to the shaking and quivering soule, you set before the people glasing & slimie bones, fish & rotten wood,

and a Gloworme or roo, and the simple vulgar perswade themselues that they receiue much light and heate from them. As false Drapers vse false lights; and false Mercers, false weights; and false Harlots, false haire, and teeth, and coulour, and complexion: so your Church being the false Church, abuseth the world with all maner of falschood, false Authors, false Translations, false Images, false Reliques, false graines, false Saints, false Miracles, false Indulgences, false Iubilees, false Purgatories. Yet all *per generatione coquinorum* to beget true munney, More serious imployments permitted mee not to default much time from them to spend, in turning ouer many Legends, yet out of that litle I haue read in them, I dare bouldly turne the old saying, *Legendis veteribus proficis*, into *Legendis. Legendis nihil per officij*, hee that reading Legends became wise, may be out in a Legend.

As I was euen now leauing the Vniuersity Library, a friend of mine (whose praise is in the great Librarie) presented me with a catalogue of names, saying, I vnderstand by the conference lately published, betweene you and the Iesuites, that nothing will stop their mouthes, but a Catalogue of names, loe here is a catalogue for them. This catalogue I had not leasure then to examine, yet will for their sakes vndertake this taske,

if

if they will likewise deliuer vnto me a counter Catalogue, of eminent in all ages, who haue denied Rome to bee Babylon, or the Pope Antichrist, or both.

That the Pope is Antichrist, or Rome Babylon, or both, you may read in the Authors following.

Anno Domi.

390. **H**ieronimus ad Aglasiam.
Item præfat. in lib: Didymi
de Spiritu Sancto.

Item ad Marcellam.

Item aduersus Iovin: lib. 2.

400. *August.*

460. *Sedulius* in 2. ad Theff.

530. *Iornandes.*

750. *Claudius Clemens.*

847. *Theutgandus Treuirensis.*

890. *Ambrosius Ansbertus.*

980. *Abbo: Florian.*

1077. *Geroebus Richenbergensis.*

1090. *Lambertus Schefnaberg.*

1100. *Theodericus Abbas.*

1102. *Heodienfis Eccl:*

1102. *Florentinus* Episcopus.
 1120. *Rupertus*.
 1155. *Eberhardus Salisb*: apud *A-*
uentin:
 1160. *Bernardus Claraualensis*.
 1160. *P. Blesensis*.
 1160. *The Waldenses*.
 1160. *Eckardus* in monstro *Baby-*
lonis.
 1191. *Otho. Frisingen*:
 1204. *Rog: Houedenus annal.*
 1223. *Io: de Lugduno*.
 1230. *Abbas Ioachim*.
 1230. *P: de vineis*.
 1230. *Gulielmus Parisiensis*.
 1240. *Vincent: Bellouacensis*.
 1250. *Rob: Grosthead* in tract: *Ms.*
de Antichristo.
 1250. *Laurentius Anglicus*.
 1252. *Gerardus Sagarellus*.
 1252. *Gerardus Load: Ep.*
 1252. *Dulcimus Nauarrensis*.
 1256. *Seualdus*.
 1284. *Hugo de nouo castro*.
 1286. *Probus Tullenfis*.
 1293. *Menardus comes Tyroli*:

1300. P. Ioannis.
 1300. Ric: Winbledon.
 1320. Marsilius Pat.
 1321. Dantes.
 1327. Cassiodorus Anglus.
 1327. P. Pyranensis.
 1329. Mic: Cesenas.
 1340. Ioh: de rupe scissa.
 1346. Hayabalus.
 1360. Bartholomeus incognitus.
 1363. Militzius Bohemus.
 1364. P. de Arrogonia:
 1364. Nic: Orem vel Oresimus.
 1366. Telesphorus de Cusentia.
 1370. Math: West Monasteriensis.
 1370. Hen: de Hassia.
 1374. Fr: Petrarcha:
 1375. Io: Hildeshramensis.
 1380. Matthias Parisensis Bohemus &
 Iohannes Wiclefus.
 1390. Ric: Witthus.
 1391. Walte. Brute.
 1395. Io: Tiffington.
 1400. Io: Hus.
 1500. Theod: Vrie.

1402. *Galf: Chaucer.*

1428. *Will: White.*

Peter Abraham, & Io: Waddane.

1411. *Vincentius Ferrar.*

1413. *Io: Old Castle Miles.*

1418. { *Ric: Turwyn.* }
 { *Io: Cleyton.* }

1421. *Io: Puruey.*

1434. *Greg: Heymburgensis.*

1435. *Io: Rokitzana.*

1436. *Io: Rhodonensis.*

1436. *P. Payne alias Clarke.*

1450. *Io: Misnensis.*

1450. *Hier: Saananorola.*

Silvester. }
Dominicus. } *Fratres.*

1453. *Io: de Vesalia.*

1454. *Nic: Calue.*

1481. *Fr: Philelphus.*

1496. *Elucidarius.*

1500. *Wolfy: Ailingier.*

1509. *Nic: Hornus.*

1517. *Vlricus Huttenus.*

1518. *Lutherus.*



A Note of Questions sent from
Master Musket Priest, and deliuered by
M.V. to Doctor Featly.

I **C**hrists blessed body and precious blood are truly, really, and substantially present in the blessed Sacrament, vnder the formes of Bread and Wine.

2. Good works, proceeding from inherent grace, are meritorious of eternall life.

3. The true Church of Christ is iudge of all controversies in matter of faith; and so established by the promise of Christ, that it cannot erre in faith.

4. The Protestant Church is not the true Church.

I haue, as I was desired, set downe plainly and cleerely our Tenet, in these foure questions. I desire also, that they would as plainly and cleerely set downe their Tenet, and not confusedly, but cleerely; and then in which two they will oppose, and in which two they will defend.



The Answer of Doctor *Featly*
to the Note, returned by the same
messenger.

SIr, the questions propounded to mee by the learned Knight our common friend, were touching Transubstantiation, Iustification, and the infallible Iudge of Controversies in matter of faith; which you will have to bee your Church of *Rome*, as the *Gracchi* gave it out, *apud se esse Rempublicam*, that the Commonwealth was in them and their faction. The fourth question was neuer intimated to me; yet sith, as it seemeth, you make choise of it, as hoping to regaine all by it, if you lose any thing in the former, after the former three are debated, let it come in the fourth place; yet with this protestation premised, that I enter to these lists with you, not to bee resolved or satisfied by you in any of these questions, but to resolve and satisfy you, or your friends. *Ideo de his non dubitavimus dubitare, ut vos non dubitaretis*: Therefore I made no doubt to dispute of these points as if they were doubts, that you might not doubt. Our Tenets are these:

- I The * substance of Bread & Wine in the Sacrament

Aug.
* Theod. non recedunt Symbo-
la mystica post
Sanctificationem
à propria natu-
ra: manent enim
in priore sub-
stantia forma
et figura.

crament of our Lords Supper, is not changed into the substance of Christs body and blood.

2 The righteousnesse by which we are iustified before God (that is, acquitted from euerlasting death), is not our owne * inherent, but Christs imputed righteousnesse.

3 Neither the Pope nor the Church of Rome is the infallible Iudge in Controuersies of faith.

4 The Protestant Church of England is a true Church, Catholique for doctrine, and Apostolique for discipline.

In our Disputation, I desire these Lawes may be kept on both sides:

1 That all bitterness of speech be auoyded.

2 That both bee strictly tyed to Logick Formes.

3 That equall time of speech be allotted to both without any interruption, as well in opposing as answering in all foure questions. *Res cum re, causa cum causa, ratio cum ratione concertet: Let cause trie it out with cause, matter with matter, and reason with reason.*

For the time and place, I referre it to our common friends on both sides, who haue long desired this meeting: onely I desire, that the place may be where we may haue books if need bee.

* Non nostra,
nec in nobis.
Hieron.

*Solis Scripturis,
qua in ecclesia
Canonica appel-
lantur, de beo
absolutum sine
ulla recusatione
consensum.*

Aug.



The summe and substance of that
which passed in a disputation, betweene
D. Fearly, and M. Musket, touching
Transubstantiation, April 21.

1621.

* Bodi. de Rep.

* Lib. de pra-
scrip. aduers.
bayer. cap. 17.

Although I was euer of his opinion, who
said, * *Veritas in controuersis fidei, potius pre-
cibus apud Deum, quam argumentis, quarenda
& inuestiganda est*: That the readier and surer
means to be resolued in matter of faith, is by ze-
alous and feruent praier, than by hot and eager
disputing. And howsoever the fruitlesse issue of
many encounters with the enemies of the truth,
in a maner took off *Tertullian's* edge from entring
into lists with them, as those his words seem to
import; * *Quid promouebis, exercitatissime Scriptu-
rarum, cum si quid defenderis, negetur ex diuerso; si
quid negaueris, defendatur; & tu quidem nihil perdes
nisi vocem in contentione, nihil consequeris nisi bilem de
blasphematione*? What wilt thou gaine by confe-
rence, thou that art so exercised in the scriptures,
sith whatsoever thou shalt defend, is denied of
the contrary party; whatsoever thou shalt deny,
is defended; and thou truly shalt lose nothing,
but

but thy voice in contending; thou shalt gain nothing, but choler through their blaspheming: yet seeing the * Apostle commandeth all men to bee alwaies ready to giue an account to euery man that asketh them a reason of their hope that is in them; and the Ministers of the word in speciall, to conuince * gain-sayers, as well as exhort; reprocue error, as prooue truth; and moreouer, the sacred Canons of our Church of *England*, * enjoin vs conference with Recusants; and the life of our Canons, and the breath of our nostrils, the King's most excellent Majesty, in his first Speech, in the first Session of this most-happily-begun Parliament, reuiued this Canon, and reinforced this duty: I do the more willingly yield to the request of our worthy friends, to meet with you in this field; committing the successe to God: whose blessing be vpon this our conference, that his Truth may win the Garland, and He haue the glory.

* 1 Pet. 3. 15

* Tit. 1. 9

* Can. 66.

The Question we are requested to deale in at this our first Meeting, is, *Whether the substance of the bread and wine, after the words of consecration or institution is changed into the substance of Christs blessed body and precious blood?* For the opening whereof, we are to distinguish of a twofold change, and a threefold presence.

First, there is a substantiall change, when one substance is truly and really turned into another, losing the former nature and substance: as the water was changed by our Sauour, into wine;

and the Rod, by *Moses*, into a Serpent.

Secondly, there is an accidental change in substances, when their qualities or accidents onely are changed; and these either absolute, or relative & respectiue onely. As for example: When Wax is imprinted, and so made a Seal; or Siluer is stamped, and so made Coin, the substance of the Wax and Siluer remains the same: yet doo they change their names. And that which was Wax, is called a Seal: and that which was Siluer, is called Coin; the vse of them being changed, and a new accidentall Forme imprinted into them.

Secondly, Christ may bee said to bee present three manner of waies: First, locally and corporally; and so Christ now is in * heauen onely. Secondly, spiritually, without the Sacrament: so he is in the hearts of the Faithfull, as the Apostle speakes, *Christ * dwels in your hearts by faith.* Thirdly, spiritually and sacramentally: so he is in the Eucharist, or Sacrament of the Lords Supper. Therefore Saint *Paul* affirms, that *the * bread which we break, is the communion of the Body of Christ;* the Sacraments, by vertue of Christs institution, being not onely figures representing, but also mysteries exhibiting, and instruments conueighing Christ and his benefits vnto vs. According to which distinctions, the *Tenet* of our Church may be deliuered in these two assertions:

First, a change we acknowledge to bee made by Christs benediction, and the words of the institution

* Whom the
heauens must
contain, Acts
3. 21.

* Eph. 3. 17

* 1 Cor. 10. 16

stitution; but not of the substance of bread and wine into the flesh of our blessed Saviour, but of common elements and creatures into holy Sacraments: which is a change, not in nature, but in use; not in substance, but in accidents; not in quantity, or any naturall quality, but in significancy, and application, and supernaturall efficacy. And this is all that is imported by *Theodorets* μετέλλαξις, *Cyrils* μεταβολή, *Niscens* μεταποιήσις, *Ambrose* his *transmutatio*, and *Bedaes* *translatio*. All come farre short of your Lateran or Tridentine *transubstantiatio* or μεταστροφίς, as shall evidently appear, when it comes to my turn to answer.

Secondly; a presence wee belecue of Christs body in the holy Supper, and that *reall*, if you rightly vnderstand *reall*; viz. not imaginary, nor barely significatiue, but truly exhibitue, spirituall and effectuall; not *reall*, if you vnderstand by *reall*, *carnall*, *corporeall*, or *locall*. By and with the elements, though not properly in or vnder them, we belecue, that wee receiue the true Body and Bloud of our Redeemer.

A. Musker. You might haue spared these distinctions: our Tenets briefly are,

1. That the Body and Bloud of Christ are truly, really and substantially, vnder the formes of Bread and Wine, not only as you affirm in a figure, or by the effects.

2. For the modus, wee hold it to be by Transubstantiation, that is, by changing the whole substance of the Bread and Wine into the whole substance of the Body and Bloud of Christ.

D. Featly.

* *Coffar, in
enchirid.*

* *De Iar. l. 3. de
Iustij. c. 8.*

D. *Heatly.* First, for a *velitation* before the fight, I propound an Assertion vnto you, touching your adoration of the Hoast, out of *Coffer* the Iesuite; who sayth, that in case Christ should not be really and substantially in the Sacrament (as you affirme) your Church should be guilty of such an idolatrie and error, * *qualis in orbe terrarum nunquam vel visus, vel auditus fuit: tolerabilior est enim error eorum, qui pro Deo colunt statuas aureas, aut argenteas, aut alterius materia imaginem, quomodo Gentiles deos suos venerabantur; vel pannum rubrum in hasta eleuatum, quod narratur de Lappis, vel viua animalia, vt quondam Aegyptij, quam eorum qui frustum panis, &c. For, the error of them is more tolerable (sayth the Iesuite) who worship for God, a statue of gold or siluer, or an image of any other matter (as the Gentiles adored their gods), or a red cloth stucke vpon a speare, as it is reported of the Lappians, or base liuing creatures, as did sometimes the Aegyptians, then of those that worship a piece of Bread, &c. But I inferre, for ought you know, or can know, the body of Christ is not really vnder the formes of bread and wine, at any such time as you receiue the Sacrament from the hands of a Priest: which I thus proue out of * *Bellar. Neque certus esse potest certitudine fidei, se percipere verum Sacramentum, cum Sacramentum sine intentione Ministri non perficiatur; & intentionem alterius nemo videre possit: One cannot be certain with the certainty of faith, that hee doth receiue a true Sacrament, forasmuch as the Sacrament cannot bee made without the intention of the Minister:**

ster : and none can see another mans intention.

M.Musket. Conclude something syllogistically, and then I will answer you.

„ D.Featly. They who adore a meer creature,
 „ or morsell of bread, for ought they knowe, are
 „ (according to your *Coster*) the grossest Idola-
 „ ters that euer were in the world.

„ But, all your Lay-communicants, for ought
 „ they knowe, or can knowe, in the Sacrament
 „ adore a meer creature, or morsell of bread :

„ Therefore, for ought they knowe, or can
 „ knowe, they are the grossest Idolaters in the
 „ world.

M.Musket. *They who adore a meer creature, or morsell of bread, are Idolaters.*

D.Featly. *Speak as Coster teacheth you, are the grossest Idolaters in the world. Excipe totum telum.*

M.Musket. *They who adore a meer creature, or morsell of bread, for ought they knowe, are the grossest Idolaters in the world.*

By adoring, doo you mean in your Maior, worship-
 ping cultu latriæ, with diuine worship?

Dr.Featly. I doo.

M.Musket. *Then let your Maior passe. I deny your Assumption.*

„ Dr.Featly. An Hoast consecrated, without an
 „ intention in the Priest to make it a Sacrament,
 „ is a meer creature, or piece of bread.

„ But, for ought your Communicants knowe,
 „ or can knowe, they adore an Hoast consecrated
 „ without an intention in the Priest to make it a
 „ Sacrament : I „ There-

„ Therefore, for ought they knowe, or can
 „ knowe, they adore a meet creature, or crust of
 „ bread.

M. Musket. I distinguish of worshipping a creature. A man may worship a creature either materially, supposing it to be God; or formally supposing it to be a creature or crust of bread. Those who adore a creature formally, sub ratione creaturæ; as a creature, or supposing it to be a creature, are grosse Idolaters; but not those who adore it materially onely, supposing it to be God.

D. Featly. Then you acknowledge, that your Lay-communicants may adore, for ought they knowe, a crust of bread materially, and so commit idolatry materially.

M. Musket. Wee knowe, that God will so assist the Priests with his grace, that he will not easily suffer them to abuse the whole congregation. Howbeit, I deny not, but that sometimes it may fall out, that the Priest may not intend as he ought: and then the Communicants may materially commit idolatry.

D. Featly. I pray you, let this Assertion bee written downe, viz. that Lay-communicants may sometimes commit idolatry materially: which was accordingly written. And then D. Featly proceeded.

D. Featly. How do those Communicants differ from the Samaritanes, reprooved by our Sauiour (saying, Adoratis quod nescitis, yee worship ye knowe not what), who worship they knowe not what, to weet, that which they knowe not whether it be Christ, or a crust?

M. Musket.

M. Musker. I answered you before, that in particular cases they may adore they knowe not what materially; but that is no sinne: for, Saint Iohn in the Reuelation, when he fell down to worship before the feet of the Angell, supposing that Angell to be God. sinned not.

Reu. vi. ver. 8

D. Featly. First, that which Saint Iohn did, the Angell forbad him to do; *See thou doo it not.* And therefore certainly it was not well done.

Verse 19.

Secondly, howsoeuer, the case is not alike: for, that was a Vision: and Saint Iohn, till the Angell discouered himself vnto him, could not distinguish him from God; sith God hath often, in the likenes of an Angell, appeared, and been worshipped. This can be no Precedent for vs in our diuine worship; where we haue the euidence of sense, and free vse of all our internall and externall faculties, to deliberate and examine what we doo in our worship: wherein wee ought to doo nothing but of faith, and with good warrant; for, *whatsoener is not of faith* (especially in this kinde of actions) *is sinne.* And what assurance of faith can you haue of the Priests intention? *Bel-larmine* saith (as I alleaged before), that you can haue none.

Rom. 14. 23

M. Musket. You ought to beleene many things which you cannot knowe; as for example, that you your selfe was baptized.

D. Featly. First, this your Instance is nothing to the purpose: for, in my Baptisme I am meere passiue, but in worshipping I am actiue: and I

ought not to perform any action in the essentiall worship of God, without speciall warrant from the Word of God, and assurance, that that which I doe, is acceptable to God. They who baptized me, had this assurance: and therefore their act was of faith.

Secondly, I haue good euidence of my Baptism; The Church-Record, the testimony of the Minister, of my God-fathers, of the Congregation then present: you can haue none at all of the Priest's intention.

Thirdly, for your distinction of *formall & materiall* idolatry, I see not, but that by it you may excuse the Gentils from idolatry, who worshipt the creatures *non sub ratione creaturarum, not as creatures*, or supposing them to be creatures, but *sub ratione deorum, as gods*, or supposing them to be gods. They took not *Iupiter* for a man, but a god. But, to follow this Argument; were somewhat to digresse to an Appendix of this Question: and therefore I come neerer to the Question it self.

And whereas *Aristotle* distinguisheth of two sorts of Arguments; *Argumenta ad hominem*, Arguments to the person, and *Argumenta ad rem*, Arguments to the thing it self, I will first vrge *Argumenta ad hominem*, to conuince you; and then, *Argumenta ad rem*, to refute the doctrine it self of Transubstantiation.

And first, I make a breach vpon you with two Canons; The Canon Lawe, and the Canon of your Masse.

Gratian hath these words: *Sicut cælestis panis, qui Christi caro est, suo modo vocatur corpus Christi, cum reuera sit Sacramentum corporis Christi, vocaturq; ipsa immolatio carnis, quæ sacerdotis manibus fit ipsa mors, passio et crucifixio, non rei veritate, sed significante mysterio.* And the Glosse addeth vpon these words, *Cæleste Sacramentum, quod verè representat carnem Christi, dicitur corpus Christi sed improprie; unde dicitur suo modo, sed non rei veritate; ut sit sensus, Vocatur corpus Christi, id est, significatur:* As the heavenly Bread, which is Christs flesh, after a sort or manner is called Christs body, whereas indeed it is the Sacrament of his body: and the sacrificing of the flesh of Christ, which is done by the Priests hands, is said to bee his Passion, death, and crucifying, not in the truth of the thing, but in a signifying mysterie. Thus Gratian. The heavenly Sacrament, which represents the flesh of Christ, is said to bee the body of Christ, but improperly: whence it is said to be after a sort, but not in the truth of the thing. So the sense is, It is called Christs body, that is, Christs body is signified by it. Thus the Glosse.

In this allegation, vnlesse you will tax Gratian with false quoring, there is a threefold Cable, which cannot easily be broken. First, S. Austens authority; out of whom, Saint Prosper collecteth this sentence; secondly, Saint Prosper, who in effect relates it, and approoves it; and thirdly, Gratians, who inserts it into the body of the Canon Law, and citeth both for it. The words both of Gratian and the Glosse heere, are so cleere against your reall presence of Christs body, vnder the

Gratianus de
conf. c. at di-
stinct. 2. ex Au-
gust. in lib sent
Prosperi.

I call this, ar-
gumentum ra-
ther ad homi-
nem, then ad
rem, because
these formall
words, as Gra-
tian alleadgeth
them, are not
found in any
one place to-
gether in S.
Austen or S.
Prosper: how-
soever, the
sense and sen-
tence is well
collected out
of Saint Au-
sten, as also out
of Saint Pros-
per.

accidents of Bread, and Wine, that neuer any Protestant spake more expressly, and directly against it.

M. Musket. Frame your Argument out of these words.

D. Featly. Gratian heere speaks of the Bread after consecration: for, before it is consecrated, it is not *cælestis panis, heavenly Bread*; much lesse, *Christi caro, Christs flesh*, by your owne confession. But heere he saith, that this *heavenly Bread* is but *after a sort Christs body*, and not indeed; as the opposition betweene *suo modo, after a sort*, and *reuera, indeed*, plainly sheweth (as if I should say, That picture is *after a sort*, or in some sense, *Cæsars*, it beeing *indeed* the true picture of *Cæsar*). Therefore, after consecration, the Sacrament is not in truth Christs body, but onely in a signifying mystery.

M. Musket. The words of Gratian going before (*caro Christi operta pane, et sanguis Christi sub sapore vini, &c*) make for transubstantiation. *Caro, carnis; et sanguis est sacramentum sanguinis.*

D. Featly. The words that I cite, are immediately after them, and expound them by *suo modo, non reuera; after a sort*, not indeed: what answer you to them?

M. Musket. Gratian saith (*suo modo vocatur Corpus Christi, cum reuera sit Sacramentum Corporis Christi; illius videlicet, quod visibile, palpabile, &c*) *After a sort it is called the body of Christ, whereas indeed it is a Sacrament of Christs body,*

dy, to weet, of that body which is visible, palpable, &c. Hee saith not simply, It is Sacramentum Corporis, a Sacrament of his body, but illius corporis quod visibile, a Sacrament of that body which is visible, &c.

D. Featly. What then? Hath Christ two bodies, one visible & palpable, another inuisible? and the Bread is truly the one, and a Sacrament onely of the other?

M. Musket. No such thing: Christ hath not two bodies, but his owne body hath duos modos subsistendi, two manners of subsisting; one visible and palpable, another inuisible. Gratians meaning then is, by suo modo, non reuera, after a sort, not indeed, that the body of Christ in the Sacrament is not there modo visibili et palpabili, after a visible and a palpable manner; but suo modo, after a sort, that is, modo impalpabili et inuisibili, after a spirituell and inuisible manner, vnder the formes of Bread, and Wine.

D. Featly. This euasion will not serue your turne: for, heere Gratian opposeth not *modum modo*, the manner to the manner, but *modum rei verae*, and *veritatis rei*, the manner to the truth of the thing: and therefore in saying, It is *suo modo*, after a sort there onely, he implyeth, that It is not there truly, or in the truth of the thing, visibly or inuisibly. Which distinction wee shall examine heereafter, if this conference continue.

M. Musket. Res vera, et rei veritas, a true thing, and the truth of the thing, in Gratian, signifie
the

the verity of the thing, after such a manner, and not simply: for, he denieth not simply the reality of Christs body in the Sacrament, but the reality of it after such a manner.

D. Featly. *Rei veritas*, the truth of the thing, as it is opposed to *significans mysterium*, a signifying mystery, simply excludes the reality of the thing: for, it is all one, as if he had said, that it is there onely in a signifying mystery.

M. Musket. In those words, *Non rei veritate, sed significante mysterio*, not in the truth of the thing, but in a signifying mystery, *rei veritas*, the truth of the thing, is not simply opposed to *significante mysterio*, a signifying mystery.

D. Featly. Whether, in the members of this sentence, *rei veritas* bee not simply and formally opposed to *significante mysterio*, I referre it to all Grammarians, and to common sense.

And now having brandished the sword of the Text of Gratian, let vs see how you can ward a blowe with the scabbard, the Glosse. *Dicitur Corpus Christi improprie suo modo, non rei veritate, ut sit sensus, Vocatur Corpus Christi; id est, significatur: It is said to bee the body of Christ improperly after a sort, not in the truth of the thing; so that this is the meaning, It is called Christs body; that is, it is signified.*

M. Musket. The Glosse speaketh of the accidents of Bread and Wine.

D. Featly. The Glosse commenteth on these words, *Celestis panis*, Heavenly Bread, and *Christi caro*, Christs flesh; which you acknowledged before,

fore, to be meant of Christs body. This turning from one side to another, argueth, that you are in paine.

M. Musket. That was feately spoken.

D. Featly. I pray leaue these speeches, and vrge somewhat to the purpose. If I knew your name, peradventure I should not be indebted to you for a iest. I vrge you with the Canon of your Masse: In which, after the words of consecration, *Hoc est corpus meum, This is my body*, we read, *Offerimus tibi de donis et datis sanctam hostiam immaculatam, &c. supra qua propitio et sereno vultu respicere digneris, et accepta habere, sicut accepta habere dignatus es munera pueritui Abel, et Sacrificium Patriarchæ Abrahamæ: Wee offer vnto thee an holy and immaculate Sacrifice of thy gifts; vpon which wee beseech thee to vouchsafe to looke with a mercifull and fauourable countenance, and accept them, as thou diddest vouchsafe to accept the gifts of thy child Abel, and the Sacrifice of the Patriarch Abraham. A little after, Iube hac perferri per manus sancti Angeli tui in sublimi Altare, in conspectum diuinæ Maiestatis tuæ, &c. per Christum Dominum; per quem hac omnia, Domine, semper bona creas, sanctificas, viuificas, benedixisti: Command, that these things be carryed, by the hands of thy holy Angel, to the high Altar, to be presented to the view of thy diuine Maiestie, &c. through Christ our Lord; by whom thou dost alwaies create, sanctifie, quicken, and blesse all these good things.*

M. Musket. What doe you inferre vpon these words?

K

D. Featly.

D. Featly. That after the Consecration, those things that are offered, are not Christs very body and blood: for, it is very incongruous to pray to God to looke down mercifully vpon Christ, and to accept the body and blood of his Sonne, as he did *Abels* sacrifice of first fruits, and *Abrahams* of spoyles.

M. Musket. *It is not incongruous, to pray to God to looke downe mercifully vpon Christ, as hee did vpon Abels sacrifice.*

D. Featly. Write downe this answer, that *it is not incongruous to pray to God to looke downe mercifully vpon Christ, as he did vpon Abels sacrifice.*

D. Featly. What Christian care can endure the first fruits of the flocks, or spoiles of the warre, to bee compared to, and set, as it were, in equall ranke with the Body and Blood of the Sonne of God? Is it not incongruous for vs to be * intercessours for our Intercessour, and to pray God for our Sauour, as if he needed our prayers, and not wee his; or as if God needed to be intreated to look *propitio et sereno vultu*, with a mercifull and fauourable Countenance vpon his Sonne, in whom he is well pleased, and with whom hee cannot bee offended?

M. Musket. *The meaning of the prayer is not, that God would looke mercifully vpon his Sonne, but that hee would accept his death and passion for vs, and so looke fauourably vpon him in our behalfe.*

D. Featly. The words can haue no other meaning then hath been shewed: for the Priest prayeth,

* Aug. *Contra ep. Parmeni.* l. 2. c. 8. *Homines omnes Christiani inuicem se commendant orationibus suis, pro quo autem nulus interpellat, sed ipse pro omnibus hic vnus verusq; Mediator est.*

eth, *Supra hac propitio et sereno vultu respicere digneris*, not *Super nos*: Wee beseech thee to looke with a mercifull and fauourable countenance on these things, not vpon vs, and *accepta habere digneris, vt munera pueri tui Abel*, accept them, as thou didst vouchsafe to accept the gifts of thy child Abel. Now Abel offered not his first fruites for any other, but for himselfe: and therefore that glosse you giue, is strained, and against the letter of the text. There is neuer a word *pronobis*, that God would receiue them for vs; but, accept of them simply for Him that offered them, as hee accepted *Abels* sacrifice for *Abel*. But I will not dwell vpon the Canon of your Masse.

I pray make any tolerable construction of the words following: *Iube hac perferri per manus sancti Angeli tui in conspectum diuinae Maiestatis tuae*: Command, that these things be carried by the hands of thy holy Angel, to bee presented to the view of thy diuine Maiestie. To what end doth the Priest pray to God, to command his Angel to carry the Body and Blood of Christ vp into heauen into the sight of God, which remaine alwaies there in his sight, and were so before the Priest said Masse?

M. Musket. The meaning of those words, is onely this, *Let this sacrifice bee offered vp.*

D. Featly. Is this all? Write this downe for Master Muskets finall Answer, that the meaning of those words, * *Iube hac perferri per manus, &c.* is onely this, *Let this sacrifice bee offered vp.*

* Verba sequ.
in can. Missa.

Well, what say you to the last words, *Per quem hac bona semper creas, sanctificas, vivificas, et benedicis*: by whom thou doest alwayes create, sanctifie, quicken, and blesse all these good things? If by *bona*, good things, heer are meant the *Body and Blood of Christ*, as you must needes say, because they are spoken after Consecration, shew mee in what tolerable sense Christs Body and Blood may bee said continually to bee created and made alive, sith before they cannot bee said not to have been, or to have been dead. *Creatio est ex nihilo, vivificatio est rei prius mortua, aut non viva*: creation is of nothing, vivification is of a thing formerly dead, or at least not then alive.

M. Musket. I grant, Christs Body cannot properly be sayd to be created or quickned: yet because by vertue of the words of Consecration, Christs Body begins to be under the formes of Bread and Wine, where it was not before, and there is his live Body where before were but dead Elements; in some sense Christs Body may bee said to bee there quickned and created.

D. Feastly. The Accidents cannot bee vivified: that is absurd, The Bread is not there after Consecration; and Christs Body can in no sense bee said to bee quickned, much lesse created, then. For that which in no sense can bee truly said to bee dead before, can in no sense be said truly and properly to be quickned: But Christs Body, after his resurrection, can in no sense truly and properly be said to be dead: Therefore it can in no sense truly and properly bee said to bee quickned.

M. Musket.

M. Musket. *I deny your Maior: for, viuificare signifies not onely to make aliue, but to continue in life.*

D. Featly. To continue any thing in life, is not *viuificare*, or to make it aliue: neither can you say, that by the sacrifice of the Masse, you continue life in Christ. *Semper viuificas* hath reference to your daily sacrificing in the Masse; in which you preserue not Christ aliue, but rather *kill him* (tho *incrmentē*, as you speak): and so your *viuificas* is now turned to *mortificas*.

And thus much of the Arguments *ad hominem*, to the person. I will now presse you with Arguments *ad rem*, drawne from vndoubted allegations from Scripture, Fathers, reason: * *Decet enim veritatem totis viis viribus suis, ut non laborantem*, saith Tertullian: It behoues truth to vse all her forces, not as being in distresse, or as if it had much ado to defend it selfe. Luke 22.20. and 1. Cor. 11.25. τὸ τοῦ ποτήριον καὶ τὸ ἀγαθὸν ἐστὶ ἐν τῷ αἵματι τοῦ κυρίου: This Cup is the new Testament in my blood.

* Tertul.
l. 3. aduer-
sus Mar-
cionem, c. 1

M. Musket. *What translation doo you follow? Send, I pray, for the vulgar Latin.*

D. Featly. What needs that, when wee haue th Fountain of the Originall; against which, I am sure, you will not except?

M. Musket. *I may iustly except against the Originals, both in the Greek and Hebrew, of both Testaments.*

D. Featly. This is a strange assertion, condemned by your owne men. No Translation can equall the authority of the Originall, much lesse be preferred before it, and least of all, your vulgar Latin.

M. Musket. Can you iustly except against the vulgar?

D. Featly. Yes, in very many places: which, tho you set your wit vpon the rack, you shall neuer bee able to defend, though in this it agree with the Originall. *Hic calix est nouum Testamentum in meo sanguine*: This cup is the new Testament in my blood. Out of these words, thus I frame my Argument:

„ If *hic calix*, this cup, signifie not heer *hic sanguis*,
 „ this blood, but *hoc vinum*, this wine, then you can-
 „ not ground the reall presence of Christs blood in
 „ the chalice, vpon this place.

„ But *hic calix* heer signifies not *hic sanguis*, or this
 „ blood.

„ Therefore you cannot ground the real presence
 „ of Christs blood in the chalice, vpon this place.

M. Musket. *Hic calix significat hic sanguis, or hoc contentum in calice, which is sanguis.*

D. Featly. That w^{ch} is containd in the chalice, is not blood. But *hic calix* signifies that that is contained in the chalice: therefore *hic calix* signifies not *hic sanguis*.

M. Musket. I deny your Major. That which is contained in the consecrated cup, is blood.

D. Featly. What say you to the Minor, to wit, that *calix*, or the cup, by a figure, is heer taken for that which is contained in the cup?

M. Musket. I grant it.

D. Featly. You grant then a figure in the words of the Institution: and yet you exclaim vpon vs, for interpreting the words, *Hoc est Corpus meum, This is my body*, by a figure. Why may there not bee as well a figure in the one, as in the other?

Nay,

Nay, when you must of necessity grant two figures in these words; first, in the word *calix*, Cup; then, in the word *Testamentum*, Testament, why will not you allow vs one? For, * *nullo modo defendes, in quâ tu velis verba spectari oportere, in quâ nolis, non oportere*; that you may make figures at your pleasure, and wee may not.

* Cuius pro Cennia.

M. Musket. *The consequence is not good, because there is a necessity of a figure in calix, but not in corpus meum: but prone you your Maior which I denyed, to wit, That that which is contained in the consecrated Cup, is not Bloud.*

D. Featly. What necessity is there more, that *contineas* should bee put *pro contento*, then *signatum pro signo*? Doe not the words following, *which is broken for you, and Doe this in remembrance of mee*, argue necessarily a figure in *This is my Body*? But thus I proue my *Maior*.

„ That which is contained in the Cup, is said
„ to bee Christs Testament (and that properly
„ too), vnlesse you will acknowledge a second
„ figure in these words:

„ But the Bloud of Christ cannot bee said to
„ bee his Testament in his Bloud properly:

„ Therefore that which is contained in the
consecrated Chalice, is not bloud.

M. Musket. *Christs Bloud may bee said to bee his Testament properly.*

D. Featly. I disproue it by a double Argument.

First; a man is said properly to make his Testament. No man is said to make his owne Bloud,
nor

nor can bee said so to doe : therefore a mans Bloud is not, nor cannot be properly his Testament.

Secondly, a Testament is the will or disposition of the Testator, or Couenanter : But the Bloud of Christ is not his will of disposing or bequeathing any thing : Therefore his Bloud is not his Testament.

M. Musket. The word Testament is taken either for the will of the Testator, or for the thing bequeathed by his last will. In the first sense, your Argument concludes, that the Bloud of Christ is not his Testament; but not in the second : for, Christs Bloud and Body are bequeathed to vs by his last will and Testament.

D. Featly. That a Legacie may be called a mans Will, and that properly, what Grammarian or Ciuilian will affirme.

M. Musket. A Legacie may bee properly called a mans Will. I will maintaine it.

D. Featly. Write downe this Answer; A Legacie may be properly called a mans Will. Name but one Authour who euer vsed the word διαθήκη, or Testament, in that sense : yet admitting it for the present, see what a construction you make of these words, This Cup, that is, that which is contained in this cup, to wit, Bloud, is the new Testament, that is, the Legacie of the new Testament, to wit, Christs Bloud. And it followeth in the text, in my Bloud : so that in effect, this is your construction of the whole; This Bloud is Bloud bequeathed by my newe Testament in my Bloud; and all this pro-

properly *Blond in Blood*.

M. Musket. *This is the meaning of the whole: Hoc contentum in calice, That that is contained in the chalice, identically Blood, is bequeathed by the new Testament in my Blood.*

D. Fearly. What Blood properly in Blood?

M. Musket. *Why not, as well as animal, which is identically homo, is said to bee in homine?*

D. Fearly. I will not now digresse from the question, to disprove the *Scoists* Metaphysicall conceit of the identity of all essentiall predicates with their subiects. The *Scoists* themselues acknowledge, that *animal & homo* doo differ *ratione*, though not *re*; or, as they speak, *formaliter*, though not *realiter*: whereas Christs Blood & his Blood differ not so much as *ratione* or *voce*. If you could make good such a proposition as this is, * *Socrates proprie est in Socrate*, or *animale est in animali*, a liuing creature is in a liuing creature, then you shold say something to the purpose, *viz.* to iustifie this your strange paradox, * *sanguis proprie est in sanguine*. And now I referre it to the iudgement of all that are present, whether our exposition or yours is more compatible with Christs words. Ours is, *This Cup is the new Testament in my Blood*, that is, *This Wine is a signe or Sacrament of the new Testament confirmed by my Blood*. Yours is, *This Blood is that which is bequeathed by the new Testament in my Blood*.

About this time it being neer night, and some of those that were present, hauing farre to goe to

L

their

* *Socrates* properly is in *Socrate*.

* Blood properly is in Blood.

their Lodgings, it was mooued by diuerse of the Company, that the Disputants would heere make a pause for the present, and appoint another time for the full discussing of this Controuersie, and examining the reasons that remained as yet vnhandled on both sides. Whereunto the Disputants willingly assented, but somewhat differed about their parts in the next Meeting: for, D. *Featly* professing, that he had not vrged the third part of his Arguments wherewith he was furnished against Transubstantiation, intreated, that at the next Meeting hee might propound the rest of his Arguments. But those of M. *Musketts* side, on the contrary, desired, that in the next Meeting M. *Musket* might dispute for the Catholique religion; because, say they, you haue had your time this day to dispute for the Protestant. After some contestation about this difference, in the end it was resolved by the *maior* part of the Company, that at the next Meeting, M. *Musket* should propound his Arguments for Transubstantiation, and D. *Featly* onely answer; and that, after that daies Disputation, M. *Musket* should giue Doctor *Featly* a Meeting: in which, M. *Musket* should answer the residue of his Arguments against Transubstantiation. Which after it should be done, then it was further agreed, that the Disputants should proceed to the handling of the next Question touching Iustification. Bur, before they parted, a Brief of M. *Musketts* last Answers and Resolutions was read, and a Copie drawne out

of the Originall, and compared with it *verbatim*. The Originall was written by D.H. Prebend of Westminster. The Copie was drawne out by W.D. which was as followeth.

In particular cases, Papists adore they know not what materially.

In these words, Non rei veritate, sed significante mysterio, rei veritate is not simply opposed to significante mysterio.

It is not incongruous to pray to God, to look mercifully upon Christ, as upon Abel's sacrifice; and accept him, as he did Abel's sacrifice.

Iube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu diuinæ Majestatis tuæ: the meaning is anely this, Let this holy sacrifice be offered up.

That which in no sense can truly be said to bee dead, neither priuatiuely nor negatiuely, may in some sense be said to be truly quickned.

That he may instly except against the Originals, both in the Greek and Hebrew, of both Testaments.

That there is a figure in the words of the institution.

A Legacy, or a thing bequeathed by Will, may be properly, and without any figure, called a Testament.

This cup that is contentum sub specie vini, identically Blond, is giuen by my Testament in my Blond. Id quod est Christi sanguis materialiter, potest propriè dici esse in sanguine Christi; that is, That that is Christs Blond materially, may properly be said to bee in Christs Blond.

After the Copie, taken of M. Muskets Answers,

was compared with the Originall, and read, D. *Featly* desired M. *Musket* to set his hand vnto it : which he then refused to doo ; but, taking the Originall-draught with him, promised within a short space to returne it back againe, subscribed with some farther explications. But D. *Featly* hath expected the Returne of this paper about two years, and now despaireth of receiuing it.



The second daies Disputation

with Master MUSKET.

THE Friday next following the former Conference, D. *Featly* came, at the time appointed, to the Room where they had before conferred, and long expected M. *Musket* : who came not himself, but, an hour after the time appointed, sent a Messenger to Doctor *Featly*, and those of his Company, to signifie vnto them, that hee might not conferre any more with D. *Featly*, without an Assistant assigned vnto him by those of their Society ; which Assistant was M. *Fisher*. Heerunto D. *Featly* replied, that although he feared, that this would be an occasion to draw more Company than were fit or safe ; yet, rather than he would disappoint the Meeting, he would bee content,

content, that M. *Musket* should haue his desire heerin; but then desired, that he might likewise haue a Diuine to bee his Assistant (which was yeelded vnto, and he chose D. *Goad*), whom he met a little before in *Pauls*. These things thus accorded; M. *Musket*, sending before him a Porter with a sack-full of great Volumes, came to the place appointed, with M. *Fisher*: and after, first, the Disputants with their Assistants; and then, the rest of the Company were conueniently seated, M. *Musket* began as followeth.

M. Musker. I haue been traduced by diuerse Catholiques, touching my Answers at our last Disputation: and therefore, before I beginne to urge my Arguments for our Catholique Doctrine, concerning the reall presence of Christs Body in the Sacrament vnder the forms of Bread and Wine, I intreat you, M. Doctor Featly, to doo me right, and to cleer me from certain aspersions cast vpon me; as namely, that I should confesse Papists to bee idolaters, and to adore they knowe not what.

D. Featly. What those of your profession, whom you tearm Catholiques, haue reported of our Disputation, I knowe not: for my self, all the report that I made of it, was, out of those Propositions which were set down at the Conference by mutuall consent; being the Issues of your Answers to my seuerall Arguments. As for the Particular you touch vpon, I cannot cleer you in it simply: for, you being pressed, that, in case the Priest should consecrate, without an intention to make the Sacrament Christs body, you must then

needs confesse, you adore a meer creature, and so commit idolatry; & because you neuer can know what the Priests intention is, vpon which you hang your Transubstantiation, that therfore consequently you adore you knowe not what: heerunto your last Answer was set downe in your owne words, by D.H. thus; *In particular cases, Papists adore they knowe not what materially.*

M. Musket. *But you knowe withall, and, if you will doe me right, must testify that I denyed, that Catholicks in such cases committed Idolatry for mally, because they adore not the bread, supposing it to be bread, or sub ratione creaturæ, as beeing a creature, but supposing it to be turned into Christs body. Moreover, I added, that Papists did no more offend heerein, then Saint Iohn, who fell downe before the Angell, supposing him to be Christ.*

D. Healy. This indeed you added, and you cannot but remember what I replied. First, that Saint Iohn's case and yours are farre different; he dooing it in a vision, beeing rauished in spirit. Secondly, I replied, that S. Iohn, doing that which in the very act the Angell forbadde him to doe, did certainly amisse; but the more excusable, because, till the Angell discovered himself, Saint Iohn could not discern him from Christ, *The Angell of the * Covenant*: for, Christ hath often appeared in the likenesse of an Angell, and hath been so adored. Thirdly, I told you, That by this distinction you might aswell free the Heathen, as your selues, from Idolatry. For, the wiser of them

* Mal. 3. 1.

them adored not the creatures *sub ratione creaturarum*, but *sub ratione deorum*; not as creatures, but as gods. They who worshipped *Iupiter*, supposed him not to be a man, but a god. They who prayed to *Apollo* for answers by Oracles, took not *Apollo* for the diuell, but for God.

Heere his Assistant M *Fisher*, a Iesuite, replied in M. *Muskers* behalfe, that The Gentiles worshipped the diuell himself; and to that purpose alleadged that Text, *Dij gentium damonia*: and therefore the Catholiques cause (said he) and the Heathens, is not alike.

D. *Featly*. 1. It is true, the gods whom many of the Gentiles worshipped, were indeed diuels: but the Gentiles did not so conceiue of them; they worshipped them as gods, and so supposed them to be. * 2. Many of the Gentiles worshipped the true God; as namely those Athenians, who consecrated an Altar to the *unknowne God*. This *unknowne God* (saith Saint Paul) whom you ignorantly worshippe, I preach vnto you. But Saint Paul preached the true God: and therefore, for ought you haue yet said, the Gentiles and you are inuolued in the same Idolatry. But this is not the question we came now to handle. I pray, M. *Musker*, proceed, according to our appointment, to your Arguments for Transubstantiation.

* Acts 17. 23.

M. *Musker*. I will, if you please to set your hand to it, that I denyed that the Papists commit Idolatry formally, but materially onely.

D. *Featly*. I will. And so, as soone as D. *Featly* had

had set his hand to the proposition, M. Musket proceeded to his Dispute.

M. Musket. *If the words of the Institution, Hoc est corpus meum, bee to be taken properly, and according to the literall sense, then there is a reall presence. But the words of the Institution are to be taken properly, and according to the literall sense: therefore there is a reall presence.*

D. Featly. You conclude not the point in question: we acknowledge, as well as you, a reall presence, but not by Transubstantiation. I explicated vnto you at our last Disputation, in what sense wee beleeeue a reall presence; that is, not a fained, or any imaginary presence, nor a bare figuratiue and fruitlesse presence, but a true and effectuall presence, yet sacramentall and spiritual, not carnall and corporall, as you suppose, vnder the accidents of Bread and Wine; which is the Tenet you haue vndertaken to enforce by Dispute at this time.

M. Musket. *Thus I conclude: If the words are to bee taken according to the literall sense, then Christs body is in the Sacrament vnder the formes of Bread and Wine, and consequently by Transubstantiation. But the words are to be taken in the proper and literall sense: Ergo.*

D. Featly. This is a very lame reason: both your Propositions halt down-right. First, the consequence of your *Maior* is not good, no not in the judgement of your owne men: for, * Scotus, and * Caietan, and Camaracensis, deny in formall tearms,

* Scotus in 4.
sent. distinct.
11. quas. 3.
* Caietan in 3.
quas. 75.
Artic. 1.

The second daies Disputation.

81

tearms, that there is any thing in the Scripture, that evidently inforceth Transubstantiation. Secondly, your *Minor* is apparantly false, as shall be proued in due time.

M. Musket. Thus I proue the *Assumption*.

D. Featly. You should first proue your *Maior*. Yet, because I desire you should proceed in your Argument for the present, I forgieue you your consequence. Proue your *Minor*.

M. Musket. The words of Scripture are to be taken in the proper literall sense, vnlesse some necessary reason inforce vs to leaue the letter: but no necessary reason inforceth to leaue the letter.

D. Featly. Many necessary reasons.

M. Musket. If so, then either these reasons are drawn from Scripture, or from Fathers, or principles of naturall reason.

D. Featly. From all these.

M. Musket. Neither Scriptures, nor Fathers, nor Concells say, that the words cannot bee taken properly: therefore no reason can be drawne from them, to enforce vs to leaue the letter:

D. Featly. I deny your Argument. Many points of faith are not set downe in expresse words in the Scripture. For example: The Trinity: The Doctrine of Sacraments: The Baptisme of Infants: The Consubstantiality of the Sonne with the Father: The proceesion of the holy Ghost from the Father and the Sonne; which Articles yet are cleerely proued by the Scriptures. A thing may bee said to bee contained in

M

the

Bellar. l. 2. de
Eucharist. c. 23.
Scotus, quem
sequitur Cam-
maracensis,
dicit, non extra-
re vllum Scrip-
tura locum tam
expressum, ve
siue ecclesia de-
claratione eui-
denter cogat
transubstan-
tiationem ad-
mittere.

* 1. Tim. 2-5.

the Scriptures two manner of waies ; either expressly and immediately in direct and formall tearmes, as that Christ is * Mediator betwixt God and man, and the like, or mediately and implicitly, which may be necessarily and infallibly deduced from Scripture, as the points aboue-named. And in like manner, it may be concluded infallibly from Scripture, that Christs words are not to bee taken in the literall sense. Prooue therefore your Argument.

M. Musket. If it may bee concluded from Scriptures, or Fathers, &c. then by some testimony ; but not by any testimony : for where saith the Scripture, that these words are not to be taken properly? or what Father saith as much?

D. Goad. Heere *D. Goad* interposed, and said: *M. Musket*, now you beg an Argument, you should prooue there is none ; the Respondent is not bound to produce them.

D. Featly. Our reasons shall bee produced in due time : meane while, seeing wee are both by promise tyed precisely to keepe Logick Formes, conclude your former Argument, which I denyed, *viz.* Neither Scriptures nor Fathers say, &c. *Ergo*, it cannot be concluded from them, that the words are to bee taken figuratiuely, or that they cannot bee taken properly.

M. Musket. This is not the Argument.

D. Featly. I referre my self to the Noters : whereof one presently read it as aboue recited.

M. Musket.

M. Musket. If the figurative meaning of these words can be concluded from Scripture, then by some testimony; but not by any testimony: therefore.

D. Featly. Therefore what?

M. Musket. The figurative meaning cannot be concluded from Scripture.

D. Featly. You inferre not your Argument, which was denied. To make your Argument good, you must prooue, that nothing is in Scripture, or can bee concluded from it, which the Scripture saith not, in expresse tearmes. Where, I pray you, saith the Scripture in expresse tearmes, the Bread is transubstantiated into Christs body? yet you say, you verely belecue it: and therefore you cannot but see the weaknesse of your Argument.

Heere some of the company wished *M. Doctor Featly* to hold *M. Musket* precisely to conclude his former Argument, before he proceeded to a new: which *M. Musket* often stroue to doe, but in vaine. In fine, quoth *D. Featly*, if you will take it, *M. Musket*, as a courtesie, I will forgieue you this Argument; which you are neuer able to proue, nor your Assistant neither.

M. Musket. What answer giue you to this Syllogisme? If the figurative interpretation may be concluded from Scripture, Fathers, or Councels, then by some testimonie; but not by any testimonie: ergo, it cannot be concluded.

D. Featly. I deny both your Propositions; first, the Maior, because all Arguments are not

* Tertul. lib. 4.
cont. Marcio-
nem, cap. 40.

* August. cont.
Adimant. cap.
12.

testimonies, especially, if you mean as you seem, testimonies affirming a thing in expresse termes; secondly, the *Minor*, because some of the Fathers in expresse tearms affirme, that the words are to be taken figuratiuely, as * *Tertullian* and *Augustine*. *Tertullian* saith, *Hoc est corpus meum, id est, figura corporis mei: This is my body, that is, a figure of my body*. *Austin contra Adimantum*, * *Non dubitavit dicere, Hoc est corpus meum, cum daret signum corporis sui: Hee made no doubt to say, This is my body, when hee gaue the figure or signe of his body.*

M. Musket. How can you conclude any thing out of Scripture, but by testimony, affirming such a thing is so?

D. Featly. By necessary and euident consequences drawne from the antecedents, consequences, and the scope of the holy Ghost; and comparing Scripture with Scripture, and the like.

M. Musket. If it may be concluded from Scripture, that *Christs body* is not really in the Sacrament, as the literall sense imports, then this may be concluded from two propositions, both set down in Scripture: But it cannot be concluded from two propositions, both set down in Scripture: Ergo.

D. Featly. Why from two propositions? It may be concluded from twenty.

M. Musket. Every doctrine de fide, ought to be a conclusion inferred out of two propositions, both set down in Scriptures.

D. Featly. I perceiue, your purpose is to digresse from

from the question of Transubstantiation, into a metaphysicall speculation, whether a conclusion can be *de fide*, if both the premises be not *de fide*.

M. Fisher. *It is no metaphysicall speculation, but solid diuinity, that a conclusion de fide, must necessarily bee inferred out of two propositions de fide.*

D. Goad. I will maintain the contrary against you, or any other; That a conclusion may be *de fide*, although both the propositions be not *de fide*, but one of them otherwaies evidently and infallibly true, by the light of reason, or by experience. For example: This conclusion, *Christus est risibilis*, is *de fide*, although both the propositions whence it is inferred, be not in Scripture, nor *de fide*, *verbi gratia*. *Omnis homo est risibilis*, is not a proposition *de fide*, or supernaturally reuealed in Scripture, but euidēt in nature. The *Minor*, *Christus est homo*, is *de fide*, and in Scripture: whence the conclusion followeth, *Christus est risibilis*, which is a conclusion *de fide*. Melchior Canus hath iudiciously handled and prooued this *Tenet*. Which I can otherwise demonstrate to be infallible.

D. Featly. Howsoever I am of the same iudgement with D. Goad; yet, to reſtraine our diſputation to the preſent queſtion, I rather deny the *Minor* in M. Muskets laſt Syllogiſme: I ſay, it may be concluded from two propoſitions ſet downe in Scripture, that Chriſt is not, as you hold, really in the Sacrament, vnder the formes of Bread and Wine.

M. Musket. I pray name the two Propositions, and make the Syllogism.

D. Featly. I am now to answer, not to oppose: yet, to gratifie you, thus I conclude from two Texts of Scripture:

„ That Body which is contained in heauen, is
 „ not really, vnder the formes of Bread & Wine,
 „ in earth.

„ The Body of Christ is contained in heauen,
 „ *Acts 3.*

„ Therefore Christs Body is not vnder the
 „ formes of Bread and Wine on earth.

M. Musket. Your Minor is in Scripture, I grant: but where finde you your Major?

D. Featly. Mat. 28. 6. He is not heer: for he is risen. In this Argument of the Angels, my *Major* is virtually included; to weet, that Christs Body cannot be in diuers places, as, in heauen & earth, at one and the self-same time.

M. Musket. There is no such thing in the Text, nor can be gathered from it, nor is infallibly true: which is must be, if you will haue your conclusion de fide.

„ *D. Featly.* That which the Angell necessarily
 „ supposeth in his Argument to make it good, is
 „ infallibly true, and virtually contained in his
 „ Argument. But the Angell in this Argument
 „ (*He is not heer: for he is risen*) necessarily suppo-
 „ seth, that Christs Body could not bee in the
 „ Graue, and else-where, or in diuerse places at
 „ the same time: therefore this Proposition is in-
 „ fallibly true, and virtually contained in the An-
 „ gels

„gels reason, *He is not heer : for he is risen* : which hath no consequence nor force at all, if he might be at the same time both in the Graue, and risen out of the Graue. Both these at once he may be, according to your doctrine; who affirme, that Christs Body may bee in diuerse places at once. I pray shew mee, why this Argument of ours, Christ is not heer, to weet, vpon earth, for hee is ascended, is not altogether as strong as that of the Angels, *He is not heer : for he is risen*. Whatsoever answer you can shape to our Argument, the same may be giuen to the Angels : you cannot weaken ours, but you must loosen the sinewes of the other.

M. Fisher. *The Angell makes no Argument at all, but simply affirms, Surrexit : non est hic.*

D. Featly. The words in Saint Mathew are not as you cite them, *He is risen, he is not heer* ; but as I before alledged them, *Non est hic, surrexit enim : ἐγὼ γὰρ ὡς, for he is risen*. Is not this a reason ?

M. Fisher. *I admit not of your Originall.*

D. Featly. The same words are found in *Arias Montanus* his Edition, set out by the King of Spain. And your owne Vulgar hath, *Surrexit enim : for, he is risen.* *

M. Fisher. *I grant, that Christs Body, per potentiam ordinariam, by ordinary power, cannot bee in moe places.*

D. Featly. Belike then, the Angels Argument holds not simply, but *per potentiam ordinariam*. I doubt not but to make good this Argument of the

* Heer *Arias Montanus* bible and the vulgar were shewed, and M. F. shew plainly convinced.

the Angels, and to proue it to be simply demonstratiue, when it comes to my turn to oppose.

Heer was long and confused pressing and answering, without any Argument brought by M. *Musket*, beeing entred into Dispute, and hauing begun, but not proceeding. Whereupon Doctor *Goad* said, For shame vrge you some Argument. All this while you haue trifled but the time, and put the Answerer to make Arguments, contrary to the Law of all good Disputation. Bring, I pray you, one concludent Argument against our *Tenet*.

M. *Musket*. *That which Christ promised, he truly performed. But Christ promised, that he would giue vs his true flesh to eat: therefore he giueth vs his true flesh to eat.*

D. *Featly*. You conclude not the point in question. Wee belecue, that Christ offreth vnto vs his true flesh, and that we receiue it also, and eat it by faith; according to those words of Saint *Augustine*, *Qui credit, edit: Hee which beleeueth, eateth.*

M. *Musket*. *That flesh which suffred for vs vpon the Crosse, was the true and substantiall flesh of Christ. But Christ promiseth to giue vs that flesh of his to eat, which suffred vpon the Crosse: Therefore he giueth vs his reall and substantiall flesh to eat.*

D. *Featly*. *Progredieris in gyro*: you run a Ring, and get no ground at all. We are but now there where we were at first.

A reall presence of Christs flesh wee acknowledge

ledge as well as you, and that we really eat it, but spiritually and sacramentally, not carnally, vnder the accidents of Bread and Wine.

The true Body of Christ is giuen vnto vs, and we truly receiue it, and by the Spirit wee are v-nited and incorporated into it. This is not the Question between vs; but, Whether, after the words of Consecration, *This is my Body*, the substance of Bread is abolisht, and the naturall substance of Christs Body succeed in the place, and is so giuen and receiued corporally, and substantially, and orally, vnder the formes or accidents of Bread and Wine. This, Christ neuer promised.

Heer D. *Feastly*, obseruing M. *Fisher* to turneouer the leaues of his paper in which hee had written D. *Feastly's* Answers, and to look backward and forward, searching somewhat (as D. *Feastly* conceived) to make aduantage of, said vnto him; M. *Fisher*, what are you afishing for there among your Notes? I pray reade what you haue written: for I suspect, you haue not done fairely in setting down my Answers, because I haue noted you sometimes to write, before I had fully giuen them. If you haue set down my Answers truly, I will set my hand vnto them; if vnto you are like to gain little by it: for, heer are witnessess enow to conuince you. Therefore I pray reade before all this company, what you haue written. Vpon this motion, diuerse of the company pressed M. *Fisher* to read his Notes; which,

N

with

with much adoo, at length hee was brought to, and in reading them was found injuriously to haue set down one Answer concerning Christs corporall presence, as if D. *Featly* had yeelded to the Popish *Tenet*, and was checked by those that were about him, and constrained to mend his Notes, and blot out something which hee had vntruely set down.

M. Musket. He promised it, Iohn 6. *uerse* 55. My flesh is meat indeed, and my bloud is drink indeed. *And verse* 53. Except ye eat the flesh of the Sonne of man, and drink his bloud, yee haue no life in you. Whoso eateth my flesh, and drinketh my bloud, hath eternall life, &c. *And verse* 51. The bread that I will giue, is my flesh; which I will giue for the life of the world.

D. *Featly.* First, I answer, that these words, in the judgement of the most learned of your side, appertain not to the Sacrament, which was not yet instituted. Of this minde are *Ruardus, Tapperrus, Iansenius, Caietanus, Cusanus*, and diuerse other alledged by * *Bellarmino.*

* *Lib. 1. de Sacr. Euch. cap. 5.*

Secondly, admit they are spoken of the participation of Christs blessed Body and Bloud in the Sacrament, yet are they not to bee vnderstood literally, properly, and carnally, but spiritually, as *Tertullian, Origen, Austen*, and the Fathers generally teach. Nay, our blessed Lord and Sauour himself in this chapter, *verse* 63. so expoundeth them: *The words that I speak vnto you, they are spirit, and they are life: the flesh profits nothing.*

Thirdly,

Thirdly, I answer, If you vnderstand these words literally and properly, they make against you: for, the Laity among you, whom you de-
priue of the Cup, drink not properly & distinctly the Bloud of Christ. And therefore, if the words be vnderstood according to the letter, of eating Christs Body vnder the Accidents of Bread, and drinking his Bloud vnder the accidents of Wine in the Cup, it will follow, that your Laity haue no life in Christ.

Lastly, I answer, that you conclude not, nor can from these words, the point in Question. We acknowledge, that Christs flesh is meat indeed, because it truely nourisheth and preserveth body and soule to euerlasting life. Wee acknowledge, that we truely eat Christs flesh, and drink his bloud, both by faith in the Incarnation and Passion of the Sonne of God, and by participation of his body and bloud, in the receiuing of the holy Sacrament. The point of difference between vs, is, Whether in the Sacrament, vnder the Accidents of Bread and Wine, we substantially, corporally and orally, receiue the flesh of the Son of God.

M. Musket. *Christ saith, verse 51. The bread that I will giue, is my flesh. Therefore Christ promiseteth to giue vs his flesh in the Sacrament, vnder the forme of bread.*

D. Featly. First, Christ saith, the bread, nor the accidents or formes of bread, as you will haue it. Secondly, Christ, by bread, heer mea-

*Vide Canon, et
Cusael. Missa.

neither *panem Sacramentalem*, or the Sacramentall bread, which wee eat with our mouth, but *Caelestem*, the heauenly bread, that is, the Sonne of God, who came downe from heauen, whose flesh wee eat by faith: For, our Sauour addeth, 58. *Hee that eateth of this bread, shall liue for euer:* Which cannot be meant of Sacramentall bread; which reprobates, yea and Mice too, may * eat.

M. Fisher. *That is no good argumēt:*

D. Featly. Master Fisher, you haue a speciall negatiue gift in denying Arguments. Before, you denyed the Angels Argument, and now you deny our Sauours: Both shall bee made good against your denyals, if you will giue mee liberty to oppose; if not, proceed, Master Musket, in your Argument, and proue, that Christ heere speaketh not of celestially, that came downe from heauen, but of the Sacramentall bread.

M. Musket. *Christ speaketh of that bread whereof Manna was a type. But Manna was a type of the Sacramentall Bread: therefore Christ speaketh of the Sacramentall Bread; and consequently, the Bread in the Sacrament is his flesh: which it cannot bee but by Transubstantiation.*

D. Featly. Manna was a type primarily of the flesh of the Sonne of God, which is the bread that came downe from heauen, verse 58. And of this bread, not of the Sacramentall, Christ saith, *The bread which I will giue you, is my flesh.* Secondarily, I deny not, but that Manna may bee a type also of our Sacramentall bread;

as

as *Naxianzen* speaketh elegantly of the Passouer, that it was *τύπος τύπος αμυσλότερος*; a more obscure type of a type : But this helpeth you nothing.

M. Musker. Christ speaketh of bread to bee eaten ; therefore of Sacramentall, and not the Celestiall bread.

D. Featly. There is a threecfold eating of Christs flesh.

First, spiritually onely, by faith in the Incarnation of our Lord ; of which, Christ heer speaketh : For, hauing said, verse 40. *Whosoener beleeueth on the Sonne of God, hath euerlasting life,* verse 51. hee varieth and changeth beleeuing into eating, saying, *If any man eate of this bread, hee shall liue for euer : and the bread that I will giue, is my flesh.* By comparing of which two places, it may euidently bee gathered, that to eat of this bread, is to beleue on the Sonne of God, who was truely incarnate and crucified for vs. Thus Saint *Augustine* : *Crede, et manducasti : beleue, and thou hast eaten.*

Tract. 25. in Ioh.

Secondly, Sacramentally onely. So the Reprobate may bee said to eat : but, as Saint *Augustine* saith of *Judas*, *Panem Domini, non panem Dominum* ; the bread of the Lord, not bread the Lord.

Thirdly, Spiritually and Sacramentally. Of both which, those words of our Saviour, *Take, eate,* are to bee vnderstood. For, in the Sacrament wee feed corporally vpon the outward elements, which is to eate Christ Sacramental.

ly; and wee feed spiritually, by faith, vpon the flesh of the Sonne of God.

M. Musket. *Christ speaketh not here of the spirituall eating of his flesh by faith, but of the eating of it vnder the formes of bread and wine, with the mouth. For, Christ saith, verse 58. Not as your Fathers did eate Manna, and are dead. Whence I frame this * Argument.*

Christ speaketh of such a kind of eating; after which, the Fathers of the old Testament, long deceased before our Sauours time, could not eate the flesh of Christ.

But they could and did eate it spiritually by faith: for, they beleaued in Christs future Incarnation:

Therefore our Sauour heer speaketh not of spirituall eating of him by faith onely.

D. Featly. Those words of our Sauour, *Not as your Fathers did eate Manna, and are dead*, are not to bee vnderstood of all the Fathers of the old Testament, nor of any of them that truly beleaued; but of such as dyed in infidelitie, and suffer the paines of euerlasting death: which I thus proue:

That death which is opposed to eternall life, is not the naturall or temporary, called in Scripture, The first death; but the spirituall or eternall, called, The second death:

But Christ heere speaketh of a death opposed to eternall life, saying, *Your Fathers did eat Manna, and are dead; but hee that eateth of this bread, shall liue for euer:*

Therefore

* Ex Bellar.
lib. 1. de Euch.
cap. 5.

Non sicut patres
Ecce. At corpus
domini, ut sum-
mitur sola fide,
non desuit ve-
teribus, &c.

Therefore you cannot vnderstand these words of those who did eat Christ spiritually, whilst they fed vpon Manna corporally; but of those only, who fed only corporally on Manna, which was a type of Christ: on whom if they had beleeued, they should not haue dyed for euer.

D. Goad. Our Sauour heer speaketh of those that did eat Manna in the wildernesse, and murmured against God, and were iustly punished for their infidelitie and murmuring, with temporary and eternall death; and not of any other but those *quorum corpora ceciderunt in Deserto*. So S. Augustine Tract. in Ioh.

M. Musket. If our Sauour in these words, Vnlesse you eate my flesh, &c. spake onely of the spirituall eating of him by faith, his Disciples would neuer haue marvelled at it: for, why should they marvell at that which they did perpetually? To eat Christs flesh spiritually by faith, is nothing but to beleue on him: and is it likely, that Christs Disciples would haue * marvelled at the doctrine of beleueing on him?

D. Featly. First, I answer: To eat the flesh of Christ by faith, is more then barely to beleue on him: it is to bee vnited and incorporated into him by the Spirit, to dwell in Christ, and to haue Christ dwell in vs, as our Sauour expoundeth himselfe. Now this vnion with Christ, Saint Paul calleth, A great mystery: and therefore no maruel if the disciples marvelled at it. This vnion with Christ is as great a mystery as our Regeneration; at which, Nicodemus so much marvelled.

All

* Bellar. loc. super citato. Ex his colligitur, tam Indeos ceteros, quam discipulos intellexisse aliquid novum et mirandum proponi à Christo, &c.

All the mysteries of our faith are wonderfull to flesh and Blood ; and most of all, our mysticall vnion with him, whereby wee participate of all his benefits.

Secondly, I answer : Those who so much maruelled at it, that they were offended at it, either did not vnderstand this myserie, or beleeued it not, as is evidently gathered from those words following of our Sauour, verse 64. *But there are some of you that beleene not.* And that those Disciples, who were so much scandalized at this speech, beleeued not, it seemeth to me most plaine by their reuolt from Christ, verse 66. *From that time many of his Disciples went back, and walked no more with him.*

M. Musker. *If Christ vnderstood nothing else by eating his flesh, but beleeuing on him, and the effect therof, our vnion with him: why shold the Disciples say, This is a hard saying: who can heare it? Whereby they intimate, that our Sauour taught something that seemed * horrible or impossible to flesh and blood.*

D. Featly. I answer, first, that the Disciples vnderstood Christs words grossely and carnally, as if hee promised, that they should fasten their teeth in his flesh, and chamme it, and digest it as other meats: and your Pope *Nicholas* doth little better, prescribing to * *Berengarius* this forme of Recantation. *Ego Berengarius, &c. credo corpus Christi sensualiter et in veritate manibus sacerdotum tractari & frangi, & fidelium dentibus atteri: I Berengarius doe beleene, that*
the

* Bellar. *ibid.*
Ex dubitatione
Capernaitarum
qui sine dubio
intellegerunt
veram carnem
à Christo pro-
missam, et simili-
ter (probatum)
ex offensione dis-
cipulorum, &c.
* Gratian. *de*
consecrat.

the body of Christ is truly and sensibly handled with the Priests hands, and broken and chamed with the teeth of the faithfull. Secondly, I answer, that these words of Christ, *Except yee eat my flesh, &c.* if you take them by themselves, without our Sauours Commentary vpon them, mitigating and mollifying them, may be rightly tearmed an hard and difficult saying; because, as Saint * *Augustine* saith, *videtur facinus & flagitium precipere: Hec seemeth to command an horrible and wicked thing.* But if you take them together with our Sauour his owne exposition; *My words are Spirit and life*, they are no hard saying.

M. Musket. By this your interpretation of eating Christs flesh, the Fathers of the old Law may be said, as truly to eat Christs flesh as wee, and so our Sacraments shall haue no * *precedencie or prerogative before theirs: which (I think) no Christian will affirme.*

D. Featly. No Christian will deny that which Saint * *Paul* expressly affirms, that the Fathers of the old Law did eat the same spirituall meat, and did all drink the same spirituall drink: for they drank of that spirituall Rock that followed them, and that Rock was Christ. Yet will it not hence follow, that our Sacraments excell not theirs: for they excell them in many respects. First, because they are fewer, and lesse burdensome in the obseruation. Secondly, because they haue moe gracious promises annext vnto them. Thirdly, because they exhibit Christ already come; whereas the Sa-

O

craments

* De Doct. Christi.
lib. 3.

* Bellar. lib. 1.
de Euchar. cap.
3. *Figura neces-*
sario inferiores
esse debent rebus
figuratis: igitur
Eucharistia non
est simplex et
naturalis panis
significans cor-
pus Christi, sed
est ipsum cor-
pus, &c.

* 1. Cor. 10. 3.

4.

craments of the old Law exhibited him onely to come; and in this regard we may bee said to bee more truly and really vnited to his humanity, and to participate of his body, because wee are partakers of the flesh of the Sonne of God, and incorporate into his body, and made members thereof, since by his Incarnation he hath really and actually assumed our nature, and hath a body actually existent, which he had not in the time of the Fathers. Fourthly, our Sacraments exceed the Sacraments of the old Law, in respect of the continuance; for they were to bee changed after a while: these are to continue to the end of the world. It groweth late, *M. Musket*, and you haue brought hither many great Volumes of the Fathers; will you make no vse of them? You commonly brag, that they are all yours, in this question: I pray make choice in this small remainder of time, of the most pregnant Text of any Father which you think makes for you, for, all that you haue yet vrged, is but broken stuffe, taken at the second hand out of *Bellarmino*.

M. Musket. I will begin with *Saint Hilarie*, in his eighth book de Trinitate, wherein he most cleerely and expressly deliuereth our doctrine of the reall presence. First, he saith, *Si verè Verbum caro factum est, & nos verè Verbum carnem cibo Dominico sumimus: If the Word truly became flesh, we also truly receiue the word flesh in the Lords meat.* Secondly, he saith, *Christus in nobis naturaliter manet: Christ remaineth in vs naturally: what is naturally, but*

sub-

substantially? Thirdly, hee saith, Si verè carnem corporis nostri Christus assumpsit, nòsque verè sub mysterio carnem corporis sui sumimus: If therefore Christ truly assumed the flesh of our body, and wee truly in the Sacrament receive the flesh of his body. Fourthly, de veritate carnis & sanguinis, non est relictus ambigendi locus: Of the truth of Christs flesh and blood, there is no place left for doubting. Fifthly, Saint Hilary concludes, Est ergo in nobis ipse per carnem: and a little after, Ipso in nobis naturaliter permanente; and, In nobis carnalibus manentem per carnem Christum habemus: Therefore Christ is in vs by his flesh, Christ remaining in vs naturally: wee haue Christ remaining carnally in vs, who are of a fleshy nature.

At the alleading of these testimonies out of Saint *Hilary*, the Papists seemed very much to triumph: and *M. Musket*, very much pleasing himself in these allegations, as if they were vnanswerable, insultingly asked *D. Featly*, *Can you desire plainer places? Is not Saint Hilary cleerely for vs? He saith, There is no place left for any doubting of the truth of Christs body in the Sacrament.*

D. Featly. You make your selfe very merry, *M. Musket*, with Saint *Hilary*, but I shall marre your mirth, when I haue giuen you my answer.

M. Musket. *That was featly spoken.*

D. Featly. This is the second time that you haue playd vpon my name: I had requited you the last time, if I had known your name: and now

sith you giue mee so good an occasion, I hold fit to discharge that debt, and pay you in your owne coyne. I would haue you therefore to know, *M. Musket*, that I vndertake not to answer feately, but sincerely and truly, and I dare say, that the whole company wil witnesse for me, that I am Musket-prooffe.

D. Goad. Heere hath been no Musket-shot discharged, but onely small hayle-shot.

D. Featly. Before I descend to a particular and direct answer to your allegations out of *Saint Hilary*; I craue leaue of the company, to deliuer certain rules for the intepretation of the Fathers speeches, especially in this Argument.

The first rule I take out of *Sixtus Senensis*. *Sapè monuimus, non esse concionatorum verba semper eo rigore accipienda, quo primum ad aures Auditorum perueniunt: multa enim declamatores per hyperbolen enunciant, et hoc interdum Chrysostomo contingit:* We haue often warned, that the words of Preachers are not to be taken in that rigour, which at the first hearing of them, they carry: for, after the manner of Orators, they vtter many things by *Hyperbolies*. And he instanceth in *Chrysostome*, as well hee may: for, in this very Argument, *Saint Chrysostome* vttereth many things, that require a very fauourable interpretation; as, that our tongue is * red with Christs Blood, and that we fasten our teeth in Christs flesh, and that God holds our head in Baptisme. And in his *Sermon de Pœnitentia*, * ὡς τῆς ἀκράντης πλευρᾶς ἐφάπται-

*L. G. Biblioth.
sanct. An. 152.*

* φοινίσα-
μένος τῷ
αἵματι.
*Homil. in Math.
50.
Item, Homil. de
Euthar.*

μενοι

The second dayes Disputation.

μενοι τοῖς χείλεσι; as, touching with our lips his most pure side. In like manner, *Iustin Martyr*, and *Irenaeus*, and *Gregory Nyss*. and diuers others of the Fathers affirme, that the substance of our body is nourished with the flesh of Christ; and that Christ is *contemperatus corporibus credentium*; σώματι καὶ σαρκενόμενος τῶν πεπιστευκότων, that Christ is mingled or tempred with the body of beleeuers. Which words, vnlesse they receiue a benigne interpretation, cannot bee maintained according to the letter, without heresie and Caperna- ticall stupidity.

The second Rule is well layd downe by *Bel- larmine*: *Oportet ex apertis verbis & perspicuis sanctorum Patrum, exponere ea quae videntur obscura & dubia, cum alijs Patribus*: Wee must conferre the Fathers one with another, and the same Father oft times in diuers Treatises with himself; and by those things which are set down cleerely and perspicuously in one place, or one Father, expound those things that seeme more obscure and doubtfull in another. By the due applying of this Rule onely, wee shall defeat you of many allegations; in which you most triumph. For example: You vrge with much clamor those words of *S. Ambrose*, *Benedictione natura mutatur*; that by benediction or consecration, the nature of the elements in the Lords Supper is changed. The like words *Saint Cyril* hath of Baptisme: *In diuinam aqua reformantur naturam*; The waters are changed into a diuine nature. I hope; you

101

*Ne t. inquam
ab homine pute-
ris accipere
diuinum cor-
pus, sed tan-
quam à Sera-
phino ignem
fore ipsi.*

*I. 2. de Euch. c.
37.*

Orat. catechet.

In Bapt. Christi.

will not hence inferre a Tranſubſtantiation in Baptiſm. Why then do you, from the like words in Saint *Ambroſe*, inferre a Tranſubſtantiation in the Lords Supper? You much build vpon thoſe words of *Nyſſen*, *Panem in corpus Chriſti* μεταποιεῖσθαι, bread to be changed into Chriſts body. Let *Nyſſen* expound *Nyſſen*; who, in the words immediately going before, ſaith, *Corpus Chriſti in diuinam dignitatem* μεταποιεῖσθαι, that Chriſts body is changed or turned into a diuine excellency. And the ſame *Nyſſen* ſaith, that the Prieſt, who before was one of the common people, by ordination is μεταμορφωθεῖς, that is, metamorphoſed or transformed. But, neither the Prieſt by ordination, nor Chriſts Body by the Deity ſhining in it, are changed ſubſtantially: therefore *Nyſſens* μεταποιεῖς will not come home to your Tranſubſtantiation. You ſuppoſe *Theophylaſt's* words, *Panem in corpus Chriſti* μετασχηματισθαι, that is, that the bread is tranſ-elementated into Chriſts body, are vnanswerable.

M. Fiſher. So they are; how can you poſſibly auoyd them?

D. Feaſly. I will expound *Theophylaſt* by *Theophylaſt*, who ſaith, that wee are alſo tranſ-elementated into Chriſt, *nos in Chriſtum* μετασχηματισθαι. I truſt, you will not ſay, wee are tranſubſtantiated into Chriſt, but onely myſtically incorporated; therefore neither doth hee, by the word tranſ-elementation vſed of the Bread and Wine, vnderſtand any ſubſtantiall, but onely a ſacramentall change.

The

The third Rule for the answering of allegatiōs out of the Fathers, may bee this, to seuer bastard and Apocryphall Treatises, from the true and vndoubted writings of the Fathers : for I knowe not how it comes to passe, you haue very ill luck with many Tractates, from whence you draw testimonies for your Transubstantiation. For example : Your *Dionysius Hierarchy* is a counterfeit. *Cyprian de cæna Domini*, is not *Cyprian* : your *Eusebius Emisenus* is *Faustus* the Heretick. Your *Cyrilli Catechesis*, *Nyssemi oratio Catechet. Constitutiones Clementis*, *Liturgia Iacobi et Chrysostomi* are iustly challenged by the learned and iudicious for spurious, in whole or in part.

The fourth Rule is, to distinguish the Ages of Ecclesiasticall Writers. For, as the Riuer *Jordan* is a most cleer and sweet Riuer neer the springs and head ; but after certaine miles meeteth with the Lake *Asphaltites*, which changeth both the colour and taste of it ; and in the end it falls into *Mare mortuum*, or the dead sea : In like manner, the Doctrine of the Church, neere the Fountain and Spring, in the time of the Apostles, ranne most sweetly and cleerely ; but, after six hundred yeeres, it began to be troubled and impure ; and in the time of the Canonists and Schoolemen, after a thousand yeeres, like the taste of *Jordan*, it was swallowed vp in a dead sea of errors and superstitions. Besides, after six hundred yeeres, there was *lis contestata*, ioyning issue touching this point of the Sacrament, and you were

Pliny nat. hist.

were parties. And therefore as you will not stand to *Bertram*, or *Berengarius*, or the elder *Iohannes Scotus*, or *Waldensis*, or *Petrus Bruis*, or *Wicklif*, or *Huss*: so neither haue we any reason to vouchsafe any Answer to any of those of your side, who opposed and persecuted them for the testimonie of a good conscience, and maintenance of that faith which we now professe. Admit but of these foure Rules, and I doubt not but to make all square.

M. Fisher. Wee will produce testimonies within the first six hundred yeeres.

D. Featly. To all within that time, you shall receiue (God willing) an answer.

M. Musket. What answer you now to *Saints Hilary*?

D. Featly. Alledge those words, which you suppose make most for you.

M. Musket. Si verè verbum caro factum est, et nos verè Verbum carnem cibo Dominico sumimus: *If the Word truly became flesh, then wee truly receive the Word flesh in the Lords meat.*

Then Doctor *Featly*, calling for the book, read the words at large, and answered,

D. Featly. You mis-read the words, by ending the sentence there; and mis-translate, putting *then* as a note of inference; whereas *et*, and, is the addition of a second supposition. I grant both these suppositions: the Word truly became flesh, and we truly partake of the Word that became flesh; truly, I say, by faith and spiritually,

tually, not with the mouth or carnally.

M. Musket. *Saint Hilary addeth, Quomodo non naturaliter in nobis manere Christus existimandus est: Christ remaineth in vs naturally, therefore substantially.*

D. Featly. He meaneth not, by naturall, substantiall: for hee maketh mention of fve vnions, which hee calleth naturall; The first, by Faith; the second, by Regeneration; the third, by Baptisme; the fourth, by honour communicated to vs by Christ; the fift, by the Sacrament of the Lords Supper: none of all which vnions are substantiall in your sense.

M. Musket. *What meaneth hee then by naturall, if not substantiall?*

D. Featly. Saint Hilary disputes against the Arrian Hereticks, who eluded that place where-with the Ancient Fathers pressed them, *1 and the Father are one*, by distinguishing of an vnity of nature, and an vnitie onely by consent and concord of will. This their interpretation they laboured to prooue by the words following; *that they may bee one, as wee are one.* The Father and the Sonne, say they, are so one, as the beleeuers are one: but the beleeuers are one, not by truth of nature, or any naturall or reall vnion with Christ, but only by concord of will. Thus the Arrians. S. Hilary retorteth their argument, thus vpon them: Christ and the faithfull are not vnited onely by concord of will, but naturally, that is, *ex natura rei*, and not onely by voluntary

consent. This he proueth by two reasons. First, because Christ was truly incarnate ; and so, naturally vnited vnto vs, by vnting our humane nature to his diuine. Secondly, because he truly communicateth vnto vs his flesh and bloud at the Lords Supper. These be *Hilaries* own words: *Quomodo non naturaliter manere in nobis existimandus est, qui & naturam carnis nostra iam inseparabilem sibi homo natus assumpsit, & naturam carnis suae ad naturam aternitatis sub Sacramento nobis communicanda carnis admisit ?* How should wee not think, that Christ remaineth in vs naturally, who hath both assumed the nature of our flesh inseparable vnto himself, and hath mingled the nature of his flesh with the nature of eternity, vnder the Sacrament of his flesh, to be communicated vnto vs ?

M. Musket. Those words, sub Sacramento communicandæ carnis, and the like following, *Nos verè sub mysterio carnem corporis sui sumimus, Wee truly receiue the flesh of his body vnder a mystery, make manifestly for vs, and proue the reall presence of Christs flesh vnder the forms of Bread and Wine.*

D. Featly. Saint Hilary, by the words, sub Sacramento and sub mysterio carnem sumimus, meaneth nothing, but that which wee professedly teach ; that, in a mystery or sacramentally, wee eat the true flesh of the Sonne of God. *Sub* heer is not a Preposition *loci* or *situs*, but *similitudinis* : as when we say, vnder a similitude, vnder a type or figure, vnder a colour or pretense. In which phrases,

phrases, *sub* in Latin, and vnder in English, are not taken physically or locally, but representatiuely. *Sub mysterio* is no more than *in mysterio*, that is, mystically, vnder a similitude, in a similitude, or after a resemblance. Besides, *Sacramentum* or *mysterium* in Hilary, as likewise in the rest of the Fathers, signifieth the visible elements, to weet, the substance of Bread and Wine, not your forms or shews, or accidents without substance; whereof you shall finde no one syllable in any of the Fathers.

M. Musket. *You will not so easily shift off the words following: De veritate carnis & sanguinis, non est relictus ambigendi locus: Of the truth of Christs flesh and blood, there is no place left for doubting.*

D. Featly. Why vrge you these words? Did euer any protestant doubt of the truth of Christs body and blood? Doo not we as firmly belceue the doctrine of the true Incarnation of Christ, as you?

M. Musket. *Saint Hilary saith more; that Christ is in vs by his flesh, and that we haue Christ abiding in vs carnally; not onely, as you teach, spiritually.*

D. Featly. I pray, how are wee in Christ *per carnem*, or carnally, by a mysticall vnion onely with Christs flesh, or by a corporall Transubstantiation of our flesh into Christs?

M. Musket. *What is this Question to the purpose?*

D. Featly. Most of all: for, Saint Hilaries conclusion is, *Est ergo in nobis ipse per carnem, & sumus in eo: He is therefore in vs by his flesh, and we in him.*

And before he saith, *Christ is naturally in vs, and we in him. But we are not in him naturally or carnally, by any transubstantiation: therefore neither is he so in vs.*

Heer a Popish Lawyer vndertook to maintain, that the Faithfull are substantially changed into Christ. But M. Fisher disauowed that Assertion: and D. Goad said it was Anabaptisticall.

M. Musket. *He is in vs per naturam; we in him per gratiam.*

D. Featly. Saint Hilary saith, *He is in vs naturally, and we in him: Nos in eo naturaliter inessemus, ipso in nobis naturaliter permanente.* What Saint Hilary means by this naturall vnion, I shewed you before; to wit, a greater and more reall vnion, than barely by consent or concord, such as the Arrians acknowledged onely betwixt the Father and the Sonne.

M. Musket. *What answer you to these words; In nobis carnalibus manentem per carnem Christum habemus: We men, consisting of flesh & blood, haue Christ remaining in vs by his flesh?*

D. Featly. If Saint Hilary had said, *Filium Dei carnaliter in nobis manere per Eucharistiam*, as Bellarmine citeth him, that the Sonne of God remains in vs carnally by the Eucharist, you might alledge this place with some shew: but the best is, the words, *per Eucharistiam*, vpon which the Argument wholly depends, are not found at all in Saint Hilary, but foisted in by Bellarmine. What say you, M. Fisher? Is this fair play? How defend you your Fellow-Iesuite?

M. Fisher.

M. Filher. *Though the words, per Eucharistiam, are not in Saint Hilaries Text, yet they are to bee vnderstood, because he speaketh there of the Sacrament, as may be collected from the circumstances of the place.*

D. Featly. Bellarmine puts them in another letter, as the words of Saint Hilary, and not his owne, and therefore you cannot so excuse him: Neither ought the words, *per Eucharistiam*, to be vnderstood: For Saint Hilaries meaning is, that by our mysticall vnion with the flesh and body of Christ, our bodies and soules are preserued to eternall life. These be his words: *Hac vita nostra causa est, quod in nobis carnalibus, manentem per carnem, Christum habemus*: This is the cause of our life, that wee men consisting of flesh, haue Christ abiding in vs by his flesh: And afterwards: *Per manentem in nobis carnaliter filium, et in eo nobis carnaliter & inseparabiliter unitis mysterium verae ac naturalis unitatis est predicandum*: By the Sonne remaining in vs carnally, and wee beeing corporally and inseparably vnited in him, the mystery of a true and a naturall vnion is to bee taught. Which words are to be meant, partly of Christs inseparable vnion, which he hath with vs by his incarnation, by which he is become flesh of our flesh, and bone of our bone; partly by our mysticall vnion with him and his body, which is also inseparable: by vertue of which vnion, wee beeing now become members of Christs body, are quickned with his Spirit; and the Spirit which raised vp Iesus from the dead, shall raise

and change our vile bodies, and make them conformable to his glorious body, by the power whereby hee is able to subdue all things vnto himselfe. This I take to be the true meaning of Saint *Hilaries* words : As for that sense which you and *Bellarmino* fasten vpon them, it cannot stand, either with Saint *Hilaries* words, or your owne doctrine. For you your selues deny, that the flesh of Christ remaineth any longer in the stomach, then vntill the formes of Bread and Wine are consumed. Neither dare you auerre, that that short abiding of the flesh of Christ, vnder the accidents of bread & wine, as you teach, in the stomach, is the intire cause of our life, or that we liue by it, as Christ liues by his Father, which Saint *Hilary* affirms of Christs abiding in vs by his flesh, saying, as was alledged before, *Hac vita nostra causa est, quod in nobis manentem per carnem Christum habemus, victuris nobis per eum ea conditione qua viuit ille per Patrem* : It is by faith in the incarnation of the Sonne of God, and by our mysticall and inseparable vnion with him, that we shall liue euerlastingly and blessedly, and not by the short staying of Christs flesh in the mouth or stomach at the receiuing of the Sacrament, as you teach.

After this answer, when M. *Musket* began to shut his book, D. *Feastly* very earnestly desired to vrge an Argument against Transubstantiation, & M. *Musket* or M. *Fisher* to answer thereunto; but they would by no meanes permit him : yet they promised,

promised, at the next meeting to answer all his obiections. The place appoined (for *M. Muskets* more conueniency) was at a Marchants house, within three or foure houses of *M. Muskets* lodging; the time prefixed, was the next Fry-day in the after-noone. At the which time and place, *D. Featly* came with his books to the room prouided for the meeting; where he found Sir *E. G.* and *M. C.* the principall procurers of this Conference, but neither *M. Musket*, nor *M. Fisher* appeared: and when notice was giuen them, that all things were ready for the Conference, and nothing wanting but themselues, they ioyntly returned this answer; that It was Parliament time, and they knew not what construction might bee made of a meeting in this kind, and therefore desired to bee excused. Whereunto it was replied by *D. Featly*, and some others that came with him, that this could be but a pretext, to auoyd the burden of answering to the rest of the Arguments against Transubstantiation, to which they were engaged by promise. For, first, it was Parliament time, when *M. Musket* sent first his Questions, & the two former daies Conferences were likewise in time of the parliament. Secondly, it is wel known, that Priests & Iesuites goe about freely to priuate mens houses to say Masse, and seduce his Majesties Subjects, contrary to diuers Acts of Parliament: and how then comes it to passe, that they should be now afraid to conferre for their better satisfaction; especially

ally considering, that no Law or Canon forbideth, but rather enioyneth priuate Conference with Popish Recusants, to reclaime them from their errors, and bring them (if it be possible) to the bosome of our Church? Lastly, if since the last meeting, there fell out any iust cause to disappoint this, they should haue, in ciuility, acquainted D. *Featly* and his friends with it before this time.

This reply could not draw M. *Musket* and M. *Fisher* into the field, pitched by themselves, they putting off the businesse with this excuse; that the last night they had a meeting with the rest of their Societie, and that it was there concluded, that they should not meet any more out of their lodging. Whereupon D.G. and M.D. went to them to their owne lodging, and very farre pressed them to stand to the former Agreement; telling them plainly, that it could not but be accounted an apparant diffidence and distrust in their owne cause, to refuse such a meeting, desired and appointed by themselves so neere their owne Lodging: yet they could not preuaile with them. And thus, vpon M. *Muskets* and M. *Fishers* refusall to come to the place agreed vpon by themselves, the third dayes intended Disputation held not.

FINIS.